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CHRONICLE

The War.—On none of the battle fronts except the Serbian has the situation undergone any material change. Vigorous fighting in Artois and Champagne has left the

Bulletin, Nov. 1, p. m.-Nov. 9, a. m. Allies and Germans in the same deadlock. Italy's offensive in the

Alps has been blocked by heavy snow, while her attacks on Goritz have not only proved ineffective, but have prevented her from sending assistance to Serbia. The rumor that the Allies were to withdraw from Gallipoli has so far proved false, but fighting in this theater seems to be more or less at a standstill. The Austrians have had some unimportant successes along the Strypa, otherwise the Russian line is where it was last week.

The subjugation of Serbia is proceeding irresistibly. About two-thirds of her territory is in the hands of her enemies. Her armies are divided into two parts, with

Central Serbia a strong Bulgarian force between them, and there is no prospect of reuniting them short of an over-

whelming victory over the Bulgarians, a thing that at present is scarcely within the range of possibility.

The portion of Serbian troops that is operating north of Uskub, and still holds a considerable part of central Serbia, is fighting stubbornly but apparently hopelessly along three-fifths of what may be roughly described as the circumference of a giant circle, and is steadily giving way before superior numbers and especially before superior artillery. On the west the Austrians, having advanced from Visegrad, have taken Uzice, driven the Serbians to the east of the Jelica Mountains, and at the same time moved south from Milanovac and Cacak, and reached Ivanjica. To the west of the Morava, the

Germans operating in conjunction with the Austrians have moved south and captured both Kragujevac and Kralievo. The Germans have proceeded down the Morava valley, captured Varvarin, crossed the West Morava, and seized Krusevac. The loss of Krusevac is the more serious for the Serbians because it means the loss of their last large arsenal; it has also given the invaders control of the Nish-Uzice railroad, and combined with the fall of Nish and the advance of the Bulgarians to Sarko Banja, has forced the Serbians to abandon the thirty-five miles between Varvarin and Nish, the last portion of the Orient railroad still in their hands.

Now that this remaining strip of the railroad is in possession of the Germans, they have established unbroken railroad communication with Constantinople. There is a good deal of speculation as to what will be the next move of the Central Powers. Austria and Bulgaria would doubtless prefer the entire subjugation of Serbia. Germany is said, with what truth is a matter only of conjecture, to have turned her eyes towards Suez and Egypt. But in any case the Allies, with Germany at Constantinople, will have little chance of success at Gallipoli.

The fall of Nish was the principle event of the week. A strong Bulgarian force advancing from Knjasevac attacked the city from the northeast and the east. The

The Fall of Nish Bulgarian force to the east of the city, in the Nisava valley, was at first routed by the Serbians, but this victory proved unavailing as soon as the Bulgarian guns on the heights to the northeast of the city began to shell the Serbian positions. After three days of bombardment, during which the Serbians made heroic efforts to repel the attack, the Bulgarians took the city by storm.

Between Nish and Uskub the Serbians are falling back at Leskovac. They have fallen back, also, a little to the west of Uskub and Kuprili, but have succeeded in defeating the Bulgarian efforts to out-

Southern Serbia flank the forces of the Allies at Krivolak. Pushing south from Kuprili the Bulgarians made their way as far as the Babuna Pass, where they were defeated by the Serbians and the Allies and forced to retreat. Except for this victory, however, and another success gained by British cavalry over the advance troops of the Bulgarians near Ochrida, on the western Serbian border, neither the Serbians nor the Allies have accomplished anything of importance.

The Serbian forces in central Serbia are doomed unless they can retreat into Montenegro and Albania by way of Novibazar and Prisrend. Even this chance of escape is now menaced by the Austrians, who have advanced from Cattaro and Bilek, in Dalmatia, and are fighting vigorously along the western boundary of Montenegro. The Serbian forces in southern Serbia are not as yet in danger; but if the Austrians, Bulgarians and Germans throw the united strength of their armies against them, a move that is not thought likely, the Serbians will have to retreat into Greece, unless they are helped by much larger forces of the Allies than are at present stationed, mainly on the defensive, along the line from Krivolak to the south of Strumnitz. The Serbian situation, therefore, bids fair to be a repetition of the situation in Belgium.

The internal affairs of Greece are again in confusion. The War Minister, General Yanakitsas, having put what M. Venizelos called an affront on the Chambers, an

Other Items apology was demanded. The Premier, M. Zaimis, preferred to risk a vote of confidence. This was refused by the deputies by a large majority. As a consequence, M. Zaimis and his Cabinet resigned. The King has induced M. Skouldoudis to form a new Cabinet, which, except for the Premier, is the same as the Cabinet of M. Zaimis. As this Cabinet, like the last, is at the mercy of M. Venizelos, its success is to a large extent problematical.

The United States has sent a note to London, which protests against the blockade as illegal, declares that Great Britain is guilty of a manifestly unjust curtailment of the rights of American citizens, insists that the relations between the United States and Great Britain "be governed, not by a policy of expediency, but by . . . established rules of international conduct," and then asserts that the "United States unhesitatingly assumes" "the task of championing the integrity of neutral rights."

Austria-Hungary.—A very significant step has been taken by Emperor Franz Joseph. At his command the Dual Monarchy is henceforth to have one and the same

banner and one common coat-of-arms. The emblems of Austria and Hungary have been united into one

New Emblems to express the intimate bond which makes of the kingdom and empire one single realm. For this purpose a new coat-of-arms was first designed for Austria and Hungary respectively, the two emblems were then combined, forming the new coat-of-arms of the realm. The band uniting them was inscribed with the motto: *Indivisibiliter ac inseparabiliter*. The new Hungarian coat-of-arms takes Dalmatia and Bosnia into account, while Cisleithania is henceforth "Austria." The round-about expression hitherto officially used, "the kingdoms and countries represented in the realm," has passed into history. The Emperor has addressed a letter to the army and navy, telling them that the many nationalities now fighting side by side with heroic bravery and self-sacrifice, will leave an unfading memory behind them in this new symbol of unity.

France.—Briand, the new Premier, set forth to the Chamber of Deputies France's policy in these words:

France will not sign a peace agreement until after her restoration by right of victory, and until she shall have obtained all guarantees of a durable peace.

*Policy of France;
Finance*

France in this war is the champion of the world. She is fighting for civilization and liberty. A durable peace can be given to the world only when France and her allies have restored the liberty of the peoples, secured for them the enjoyment of their autonomy. Then why vain discussion? Grant us today unanimous confidence. Do not follow us blindly, and judge us by our acts.

At the conclusion of the speech from which these passages were taken, a resolution of confidence in the new Government was passed by a vote of 551 to 1. An examination of France's finances shows that within the last three months 2,075,000,000 francs were spent each month. During the preceding three months the average monthly expense amounted to 1,870,000,000 francs, while during the first half of the year 1915, it was 1,665,000,000 francs. The last balance-sheet of the Bank of France reports a gold-reserve of over 4,437,000,000 francs, exactly 308,000,000 more than at the end of July, 1914. This increase has resulted from the fact that the public exchanged gold for banknotes; the total amount of this exchange from June 1 to September 16, was 730,000,000 francs. Since July a weekly average of 75,000,000 francs of gold has poured into the Bank. The silver reserve is 364,000,000 francs and the Bank's available sums abroad reach 973,000,000 francs. On August 31 the sum total of National Defense Certificates subscribed (reimbursements deducted) amounted to 7,871,000,000 francs, while the sum total of the National Defense Bonds subscribed amounted to 2,241,000,000 francs. These sums have met almost all the expenses of the war since the beginning of July; the State

has borrowed from the Bank, from July 15 to September 16, only 200,000,000 francs. Another issue of bonds is expected in a short time and indications are that it will be well received.

Germany.—The food problem has again come to the foreground in Germany. According to Government statements there is no shortage of food, but the supply at hand has been manipulated to the disadvantage of the poorer classes.

The Food Problem Apparently speculation in food has likewise helped to bring on the crisis which now calls for stringent Government action. "Those who are practising usury with food supplies are traitors to the nation," says the *Kölnische Volkszeitung*, a paper which severely criticises the Prussian Minister of Agriculture, declaring that "The prices of the bare necessities of life have become impossible." "It is an ostrich-like policy to wonder at the increasing discontent which is overmastering large sections of the people. This dismal and unholy practice must not proceed further. It must be stopped, and the Government must at once take steps to make life possible for the poorer classes." The following is the statement made upon the subject by the Mayor of Berlin:

It is not a question of food shortage at all. It is a question of prices. The prevailing high prices have caused an unequal distribution. We are not worried over any prospect that the food might not last, because we know exactly what we need and we have it. But it is our duty to see that every one gets what he needs and the Government intends to do just that.

A huge potato crop will be apportioned throughout the empire by the newly organized Imperial Potato Department. That there is a decided shortage in other kinds of food is without doubt. The Government is seeking to meet this situation by the newly assigned "no meat" days. Two days of each week are to be without meat, Friday being one of them; two days are without meat cooked in fat and one without pork. Maximum prices have been set for butter, milk, eggs, cheese, fish, paraffin, bread, lard and potatoes.

Great Britain.—Rumor continues to find new occupations for Lord Kitchener. He has left London, an official statement announces, "at the request of his colleagues for a short visit to the eastern theater of the war." An additional bulletin issued on the same day, November 6, denied that Kitchener had tendered his resignation or that his departure "in any way betokens that such resignation is contemplated." However the *London Globe* persisted in holding that the Minister of War had resigned, and was suppressed for its pains. It is thought that Lord Kitchener is proceeding to the Balkans and that his trip will include Egypt, Mesopotamia and the Dardanelles.

Henceforth the conduct of the war will be entrusted

to a Cabinet committee of from three to five members. This is probably the most important announcement in the speech of the Premier to the House on November 2, and is considered to be the result of a compromise with those who hold that a Cabinet of twenty-two members is too unwieldy to be efficient. Speaking of the possibility of conscription, the Premier very probably expressed the opinion of the nation when he said that "if you apply compulsion without the general assent of the people you defeat your purpose." He felt satisfied with the methods which had been applied by Lord Derby; and he thought that by November 30, the scheme would have proved its value. If it had not, then he would not "hesitate to recommend some form of legal obligation." Touching upon the Dardanelles campaign, Mr. Asquith wished to accept all the responsibility, admitting that it had been undertaken without the complete assent of Lord Fisher. The movement, however, had not been wholly unsuccessful; it was, moreover, necessary, not "as an isolated thing, but as part of the larger strategic questions raised by reason of developments in the Balkans." For the future, the Premier announced, there would be closer cooperation between the staffs of the Allied Powers. At the conclusion of the speech, Sir Edward Carson rose to criticise with some sharpness the ill-considered plans of the Cabinet, and in particular its "gyrating policies" in the Balkan affair. The Premier was defended by Sir Edward Grey and by Mr. John Redmond.

Ireland.—Lord Kitchener and the recruiting officers are calling for more and more men. The former has written a letter of appeal to the Lord Lieutenant praising the Irish for their gallantry and asserting that Irishmen will never allow their regiments to be left without reinforcements. General Friend in a report to the Lord Lieutenant states that since the beginning of the war Ireland has furnished 81,000 new recruits. In a recent Mansion House speech Redmond said:

Let me give you a few figures. In addition to some 30,000 odd reservists who were called to the colors from Ireland when the war began, and in addition to some 22,000 Irishmen from Ireland who were in the army at the time the war began, Ireland has sent 81,408 recruits since the war broke out. The City of Dublin, where I am now speaking, alone has sent 14,151 men. Of these 81,408 recruits, 44,689 were Catholics and 36,719 were Protestants. And today, taking the number of men in the Army at the commencement of the war and the reservists who were called up, and the recruits who have since joined, there are in the Army now from Ireland 133,454 men; and of that great total 79,511 are Catholics, and 52,943 are Protestants. . . . I have made inquiries in every direction, and from these inquiries I have come to the conclusion that at least 80,000 more men were rejected by the military authorities. . . . In many places that I know two out of three recruits were rejected by the authorities; and if you take that figure that I have given you of 80,000 as approximately correct, then you will have the extraordinary fact that, in addition to the reservists and the

Mr. Asquith and the House of Commons

Recruiting; Home Rule

Kitchener Leaves London

old soldiers, 160,000 men in Ireland have since the war began volunteered for the British Army.

Perhaps the significance of this can be judged from the fact that General Friend estimates the *wastage of war at 100 per cent each year*. Despite Mr. Redmond's usual optimism he, in common with many other Irishmen, is becoming a bit apprehensive about Home Rule. His Mansion House speech contains this significant passage:

But, gentlemen, those of us who are responsible for leading the national forces of Ireland would be guilty, not only of an act of folly, but a grave betrayal of our duty, if, in the face of the uncertainties, of the dangers of the situation, a situation, remember, changing almost hour by hour, we did not warn the Irish people of the risks of disorganization.

In the present position of affairs no man can tell the moment at which the gravest political issues may arise. The existence of the present Coalition Government is precarious. It is threatened by internal as well as external dangers. There is no doubt about it, at the present moment a rich and powerful conspiracy is menacing its very existence, made up of men who apparently are ready to sacrifice national unity in the face of the enemy in order to further their own predilections and theories and convictions, and any day we may be faced with a new reconstruction or by proposals which would end instantly the political truce, and rend the British people into contending factions. It is the common talk of political circles in England today that a General Election, not, mark you, on agreed lines, but on lines of the fiercest contention, may possibly arise.

Apparently the warnings of *New Ireland*, frequently noted in *AMERICA*, are not without foundation.

Mexico.—The important news of the week can be briefly summarized as follows: Villa, who is apparently enraged against the United States, was worsted in the *The Week's News*; battle of Agua Prieta and suffered *Important* some defections from his army; *Testimony* Carranza still continues to score diplomatic triumphs; Lind and Silliman, it is reported, have been in conference with him, and his Government has demanded the extradition of Huerta, basing its argument on the supposed confession of Cardenas, who was shot by the Carranzistas a short time since, for alleged complicity in the murder of Madero. Meantime testimony about conditions in Mexico continues to be given by unimpeachable witnesses. The Red Cross, it will be remembered, was requested by our State Department and the Carranza Government to discontinue its work in Mexico, on the plea that further assistance was unnecessary. The current number of the *American Red Cross Magazine* has this to say of conditions at the time of the Society's withdrawal:

At this time, just as was the case a month previous, many deaths were occurring daily from starvation, and the country as a whole was in a pitiable plight economically and industrially. It had been devastated from end to end and so impoverished and demoralized that under the most favorable conditions it would be possible only slightly to alleviate the suffering which will be forced upon the Mexican people during the ensuing winter. General Carranza's assurances that the situation will be cared for, therefore, have not wholly

dispelled the feeling of sincere regret on the part of the American Red Cross over relinquishing its part of the relief work. It is hard, for instance, to leave a locality where many thousands of families, mothers and babies predominating, have been absolutely dependent for sustenance upon small portions of nourishing vegetable soup which we have daily distributed. Half famished mothers with skeleton babies at their breasts have besought the Red Cross agents in the name of all that is holy to do something for their babes, to save them if they could not save the mothers, and there have been many formerly well-to-do persons, not the peon class, who have been among the pitiful petitioners for Red Cross aid.

The following letter just received from a Central American republic is equally significant:

To the Editor of *AMERICA*:

May the voice of an exile convey to you his sincere appreciation and thanks for your fearless and intelligent defense of the unfortunate Mexicans? Your editorial "The Wonder Grows" in the issue of October 2 is excellent, stating, as it does, briefly and clearly just what Carranza is. Had the Catholics of the States heeded your clear exposure of the state of affairs they could have convinced the public of the truth of your statements founded so strongly on undeniable facts. . . . For all of us who have had the "rare privilege" of knowing Carranza and Villa personally, it is a matter of wonder how any decent people or government can deal with such rascals. I could tell you more disgraceful deeds which of late the Carranzistas have done in Merida, even profaning the most Holy Eucharist, but what is the use of sickening people with the same old stories? Humanly speaking we hope for no remedy from men. God only can help us, and I beg the Catholics of the States, that they unceasingly pray God to lessen the sufferings of so many who are starving, soul and body.

These two passionless reports are borne out by this statement of the Washington correspondent of the *Chicago Tribune*:

All that is known is that the archives of the State Department, which the Wilson Administration has made more secret than the dossiers of the Russian secret police, are crammed with reports from American diplomatic and consular officers and confidential emissaries depicting conditions in Mexico shocking beyond belief. There are important reports of a late date setting forth a state of anarchy in Mexico which raise a substantial doubt of the ability of Carranza or any other factional leader to establish a stable government.

There are hundreds of reports of the murdering and spoliation of Americans and the persecution of the Catholic clergy and nuns. There are recorded in these secret files the names of more than three hundred Americans whose lives have been sacrificed, since Diaz was kicked out, to the weak policy of the American Government in protecting its citizens in a neighbor State. There are also filed the claims of Americans for damages for destruction of property said to aggregate more than \$100,000,000.

Needless to say Carranza's press agents are diligent in picturing the great reforms that are to be inaugurated; they assert, too, that "Catholic priests are not to be molested unless they have interfered or will interfere in politics." It should always be remembered that, in this matter, Carranza is judge, jury, prosecutor, and attorney for the defendant.

TOPICS OF INTEREST

Right Reason the Cure

MUCH of the opposition to woman suffrage has been as trivial or false as are the representations in its favor; and this irritant has reacted in favor of the propaganda of votes for women. Superficial objections are exasperating even to women of ordinary culture having a conscious sense of the dignity of their human nature and an interior conviction that social disorder is not past cure. To object to women voting on the silly pretext of the time it takes to drop a piece of paper in a box down-town, is to arouse their contempt for conservatism in general. This is a grave matter, for upon the popular contempt for what is medieval has been set up this false standard: What is new is good and what is old is bad, merely because it is no longer new. By going over to the evolutionists' camp, women disgusted by silly objections, swell the army of those who take it for granted that this false hypothesis is scientifically demonstrable. No, the rock of right reason is not split, it cannot be, but the enemy, departing from it, pitch their camp upon the sands. These cultists have an arbitrary starting-point, nowhere. They read the origin of the race in a painful uplifting on his hind legs of the beast which through eons of progress became the tool-using animal of today, and is evolving towards greater perfection. What the final outcome will be only the idealists see in suprasensible vision. Yet it is their fixed conviction that the human being is all incomplete. So, logically from this false reasoning a multitude have taken as their god progress, going somewhere, just where is a mental delirium.

Fortunately these up-to-date folk find their progress barred by the real conservatives, those who accept the truth that while God's design of the cosmos is complete, the phenomena of the human world roll on from one historic epoch to another with never a change in the basic nature of mankind, and never a change in those fundamental laws which we are bound to obey because our Creator imposed them upon us. Hence we may make heavenly progress by obedience to God's law, or progress in evil by disobedience to God's law. Of course, Catholics have no difficulty on this score; we know we shall arrive, ultimately, at one place or the other, heaven or hell. But, as progress is but a process, the question is whither do we want to go, while yet under the law of Cæsar? Into greater disorder? If not, we must defend marriage as a Sacrament; taking steps to recover the moral ground already lost by Cæsar and we must devise new measures for safeguarding domestic integrity.

Conservatism does not mean stagnation, but an active defense of what is old and good and a spirited advance in what is new and good. All human doors are indeed

open to error, but we should be able to distinguish between mere matters of public policy and movements in defiance of the Decalogue; between free trade or protection which a nation may adopt without the violation of basic rights, political or economic, and Socialism which cannot be endorsed without the violation of our natural right to private property in land and capital. So, too, we should be able to distinguish between widowed mothers' pensions which preserve the home to broken families and woman suffrage which invades the political integrity of families.

However trivial many objections to woman suffrage, there are others sweeping in character yet utterly useless. To refuse the vote on the ground of inferior intelligence is an outrage to woman's nature, and it breeds sex rebellion. It has set up the endless iteration that men, stupid men at that, make the laws which class women with the irresponsible members of the community, children, paupers, idiots, criminals. The question of woman's rights has been confounded with the question of votes for women and the battle has waxed hot and furious, these many years, upon this impossible ground of adjustment. Woman's rights are hers by the gift of God, and are protected at the court of Rome. But votes for women is a plank in rebellion's platform made by those who scorn Rome and condemn the moral order by presuming an independence of the sexes which right reason cannot tolerate. Human intelligence is necessarily expressed through the male and female structures, and the form of these structures being unlike, but perfectly complementary, should show and does show that the male intelligence and the female intelligence follow necessarily upon the functions naturally and basically in operation within the complementary fields of life work. It is not then a question of equal intelligence or of equal rights or of equal duties, but rather, if I may so express it, a question of male and female rights and duties within those spheres of operation native to man and to woman, and the basic cooperation between the intelligent halves of the one race.

It should be simple enough that the norm for measuring the intelligence of women is not the same as that by which man's intelligence is judged; unless we are willing to be classed at the level of the wit of the old woman who, insisting that "a pint's a pound the world around," gave the hunter a pint of buckshot for the price of a pound.

If only God and Cæsar were better served, votes for women could gain no foothold. God put man at the head of the family and woman at the head of the home. If the natural law is violated, we must suffer the consequences, for human nature is self-assertive. If men lose the heroic, we must expect women to be strident, thus maintaining a complementary, though very unlovely, difference between the sexes. What a sinking at the heart of those who love democracy when, to the clamor of suffragists, men consent: "Let them have it, if they

want it"! What an appalling misery is in store for our young Republic when the standard of statesmanship is no higher than the intelligence of the straw vote, taken in a shoe factory, in favor of the extension of suffrage to women! Since when did a right public opinion, for leadership in new ventures, go to people less qualified to decide fundamental matters of statecraft? Truly the charm of spurious philosophy has become well-nigh suffocating when men born to better things cry out: "It's coming, so what's the use?" So it is that arm in arm feminine men and masculine women make progress on the road from bad to worse.

Shall then, the forces of evil work greater havoc to our national stability with never a stouter battle in its defense? Shall the cry for an impossible political equality, economic equality and for sex freedom drown out the voice of right reason?

Catholics do not embrace divorce because the monster is coming our way. No, loyal to God's law, they form the one impregnable fortress against the final assault upon the marriage bond. So, too, they are found defending the outer forts, builded by God's Providence, for the protection and maintenance of the family. For right reason demands that to Cæsar be given what belongs to Cæsar, well ordered families, men in command of politics and commerce, while women lead at home and in social intercourse.

But should Catholic women go to the polls where women have a vote? The answer is plainly, yes. In case the political unity of the family has been disrupted, Catholic women may make use of the franchise to stay further encroachments upon the moral and economic integrity of the family which is included in the program of the Socialist-Feminist-Suffragist leaders. God disposes even though the devil proposes.

Since individuals live and thrive with numerous physical, mental and moral ills, so, too, does our country thrive though afflicted with social disorders. But, as we strive to throw off our individual disorders, so it were worse than folly to aid votes for women.

Somebody has cited our divorce laws in proof that this is a Protestant country. And reasoning rightly, it will be seen that woman suffrage is but a further extension of that rebellion inaugurated more than three hundred years ago against the moral order as instituted by Christ Our Lord.

The refusal to disrupt one family, the king's, cost Rome a whole nation. In this country, where Catholics withstood the influence of the withering yet fine scorn of the Transcendentalists, it cannot be conceded that real Christians will now succumb to the psychology of their successors, free-thought leaders, in state-wide application of the doctrines which failed at Brook Farm. Plainly, it is the privilege, as well as the duty, of those who stand upon the rock of right reason to insist that under the moral law the family, not the individual, is the unit of the State.

MARTHA MOORE AVERY.

Socialistic Misunderstandings

"NOW, please don't misunderstand me." Such is the horrified answer of the Socialist when you strike a weak spot in his theory. Perhaps you have unbosomed yourself of the opinion that State ownership would produce a slavery worse than Capitalism ever dreamed of. "Oh, but we don't believe in State ownership as you understand it," says the Socialist, with the pitying Socialist smile. "Please don't misunderstand me." "But, my dear sir, you are so easily misunderstood!"

If the Socialist does not want State ownership, free love, freedom from any law beyond man himself, what does he want? He wants a modern version of the corporate Christianity of the Middle Ages; nothing else can satisfy him. He does not realize it as yet, partly, I take it, because the pall thrown over the Catholic Ages by passionate Protestantism has obscured his vision, and partly, perhaps, because he is deceived by the superstition, that the society of today, the pride of Protestantism, is really Christian society. To one who knows what Christianity really is, today's chaotic and individualistic society is almost as far removed from Christian society as anything which claims to have grown out of Christianity can well be. No society is Christian which is not corporately Christian, which is ashamed to express Christianity in its law, business, art, and education, in the family and social life of its people; which hesitates to infuse religion into its literature, courts, schools, marts, and pageants.

A society in which corporate Christianity would be the source and foundation of every social institution and activity of the people, would be as different from the present unjust and inefficient state of things, as that ideal for which Socialists are sighing. True, it would not be Socialism, but Socialism is really not what the Socialists are actually after at all. They do not realize that a society not founded on revealed Christianity, corporately organized on earth, would ultimately find itself founded on no moral law whatever; that it would, if carried to its logical conclusion, admit no authority for marriage, family life, obedience, morality, social organizations or institutions of any kind. Those who would do away with Christianity as a corporate authority on earth have apparently made the blunder of thinking that the laws of the evolution or growth of living material organisms are also the laws of morality, which they deem, when they admit the existence of morality at all, a changing, growing thing. They do not seem to know the difference between the physical and the moral orders.

The Socialist does not want the chaos that would result from the denial of the difference. Perhaps this is the reason for his "Please do not misunderstand me" and his denial of some things which are apparently of the very warp and woof of consistent, complete Socialism. Perhaps also, there are no downright, complete

Socialists. They probably do not want, most of them, State ownership, or free love. It may be that their rejection of some things Socialistic is a sign of the gradual decay and death of Socialism itself.

But we should not wish Socialism merely to die. We wish it to reach the real haven of some of its hopes, although not in the way it desires. Socialism has emphasized some things which it has been valuable to know, although it has discovered other things which it will be even more valuable to forget. The real, supreme discovery still lies before it, for which, rightly considered, Socialism's wanderings have been but preliminaries. This supreme discovery is the realization that corporate Christianity alone is the true foundation for human society.

I see no reason why Socialism, if it digs deep enough, should not actually discover the Church. Individual Socialists have done so already. Why should not the movement as a whole? I see no reason why Socialism should not find in a restoration of corporate Christian society the remedy for evils which Socialism as it really is would only augment. Men who believe in Christianity, in free will and its efficient domination of material things; in marriage, the family, in Christian morality and an incorruptible Judge on whose law morality is based, are not Socialists and do not belong to the movement. The movement itself is a progress towards chaos, the denial apparently of almost everything except the natural laws of physical growth.

Perhaps the best way for some Socialists to find this out is to travel the full, logical distance with the movement. They are seeking for freedom, order, justice, efficiency and all earthly happiness man can have, but these they will find only in corporate Christian society. It does not exist now. But it is for them and for others to restore it. It would not be a mere duplicate of medieval society, for it would rest on the surer foundation which has come from the bitter experience of the sad centuries that followed the rejection of the old order. It would be a thing of beauty and of joy, rewarding men as a whole for man's acceptance of it. Will this millennium come? It is hard to say, but it is the only haven.

HENRY A. DOHERTY, JR.

The Church and the Laity

THE response to the advice of Leo XIII, that the activity of the laity be brought into play to "help spread the light of undefiled faith," has hardly been sufficient to bespeak this as the "layman's age." For these days offer opportunities all unused of making the sublime yet practical principles of Catholicism better known and loved. We are especially inert as compared with our enemies, though our zeal should be much greater than theirs, for truth is more precious than error.

There are thousands of persons of good will longing for truth, to whom Catholicism is an unknown quantity,

and who can be reached best by the laity. If they could be led to look at the Church as she really is, they would fondly embrace her and work devotedly to make her light shine in the darkness. To make America Catholic should be our battle cry, for now is our opportunity. But alas, only a few respond! Alas, so many sit idly by never lifting a finger to defend the Church against the misrepresentations of her enemies! Why should Catholics permit themselves to be treated as though they were aliens in this, *our land*, which men of Catholic faith discovered, explored and shed their blood to defend and expended their best efforts to maintain? Should Catholics halt now when they should be on the march advancing the cause of Christ? No one will answer, yes, for the Catholic laity do not lack courage, certainly not. Yet many seem to slumber on after the call of the Vicar of Christ to defend the Faith upon the sociological field against a powerful and subtle foe. Many a Catholic would have laid down his life cheerfully at the call from Washington, if the Government had decided upon armed intervention in Mexico, but most of them were so little concerned about their religion that they did not say a word in its defense. The laity have kept silent, not so much as writing to the press against the misrepresentations of the Church and the atrocious crimes committed against priests and Sisters. It must be assumed that some of the laity "recoil before an enemy or keep silent when from all sides clamors are raised against truth," because, as Leo XIII says, they are "either devoid of character, or entertain doubt as to the truth of what they profess to believe." There is, of course, no hope of a lay apostolate from such as these. Happily there are many laymen and laywomen with talent, enthusiasm and the spirit of apostleship who if they were brought together, instructed and directed, would constitute a formidable body of workers in defense of the Faith upon the sociological field. The immediate task is then a concentration of our forces for a particular task, by formulation of a plan the operation of which will put a specific set of lay apostles at work.

It goes without saying that Catholic principles are the same today as they were in the beginning and will ever be, while the conditions under which these principles are to be applied, and the opportunities for demonstrating their soundness change from time to time. It is, therefore, necessary to meet modern conditions in a modern way, a way in which no encroachment whatsoever shall be made upon the mission of such existing organizations as the Saint Vincent de Paul, the Holy Name, the Total Abstinence Societies, "Retreat Gilds," and sodalities which are of inestimable value to their members, to the Church and to civil society. There are fields all uncultivated which promise a rich harvest, and it is out upon these, open sociological ground, that the greater part of those not of our faith may be reached today. Our enemies realize this much better than we do. They are taking the lead in what is new and false, rather than opposing

what is sound and old. They are not so much discussing Papal Infallibility, Transubstantiation, indulgences, and other doctrines of the Church, as doing their best to out-flank her by establishing public forums and advocating reforms many of which are based upon principles of a decidedly anti-Christian character. In the public forum and in the press their measures, good and bad, are set forth with an air of intellectual superiority that is brazen indeed, but impressive nevertheless to untrained minds. These self-styled reformers write and speak as though the Protestant Reformation, the French Revolution, and assumed scientific discoveries had relegated the Church to a limbo, where things are dark.

These are the enemies whom the laity might be trained to meet in the public press, with only the cost of a postage stamp. An organization similar to the "Advocates of Saint Peter" might be set up in this country. Its membership could be extended to both men and women, thus utilizing all the available talent which is now running to waste for want of direction. The Advocates of Saint Peter, organized in the days of Pope Pius IX, and in the beginning composed of jurists, admitted laymen. Its purpose was "to refute the calumnies of enemies of the Church whether derived from distortions of history, jurisprudence, or dogma," and "to devote legal knowledge to a defense of the Church's rights before civil tribunals." Assuming the existence of the organization, we may instance the Mexican situation as a proper subject for the defense of the Faith. The members could be furnished with Monsignor Kelly's "Book of Red and Yellow," and those copies of AMERICA giving the bloody story of Mexico. Thus supplied they could be directed to bombard the daily press, which gives plenty of openings on this subject. Who shall say that if such a method had been followed out a public sentiment might not have been created which would have compelled attention to the just and altogether legitimate demands made in behalf of an outraged people?

Long ago the foe appreciated the importance of creating public opinion in its favor. The Fabian Society by an organized system of writing to the press forced the leading papers of England to open their columns to Socialist propaganda. Besides bombarding the press, the Fabian "members were urged to correspond with Parliamentary or municipal representatives on all vital points, to worry the life out of them if they were obstinate or wrong-headed or dishonest, to make them yearn like the poet for a lodge in some vast wilderness where they might never receive another letter or vote of censure as long as they lived." These brilliant men and women artificially created a public interest in order to force their opinions.

Some years ago the Socialists, Anarchists, anti-vaccinationists, anti-vivisectionists, Single Taxers and upholders of a dozen other radical doctrines organized the Newspaper Writers' Association for press propaganda.

Their plan of work was simple and effective, as the rate of influx of unstable argument in the public press shows. A like plan could be followed, a protective society could be formed, each member having a list of the entire membership. If an article appeared in the public press giving a chance for a Catholic answer, copies of it would be sent to those capable of replying. These writers by their replies would prove to the editor that his matter is under the surveillance of Catholics. A monthly bulletin could be issued giving the members advice regarding the press: telling them, for instance, what papers are open freely to letters, what space is allowed, what subjects are at the time uppermost. Such a course would make the Catholic viewpoint better understood. Locally the dozen or more writers could meet monthly to confer upon the subjects of the day. They could in turn be federated by the central bureau which would issue the monthly bulletin, give the sources of information necessary for effective work and report upon the receptivity of the public press. In some such way we could begin to realize something of the vision of Leo XIII, the zeal of the laity could be brought into this untilled field for advancing the cause of Christ. DAVID GOLDSTEIN.

XLII—The Young Man and Forestry

OF the true professions that of forestry is probably the most recently developed in this country. The first American foresters are, with a few exceptions, still living, and most of them are now only in middle age. These men received their professional training abroad. The earliest foresters trained in this country are still young men. The first forest school in the United States was established at Cornell, in 1898. There are now twenty-two institutions, including several of the larger universities, which give courses leading to a degree in forestry. In most of these schools the study required for a degree represents four years of undergraduate work or two years of post-graduate work. About forty other institutions include forestry in their curricula, most of them as an adjunct to agriculture.

Forestry may be defined as the scientific management of woodlands. The methods of management differ with the ends in view. One forest tract may be handled for the production of lumber, another as a game or recreation preserve, another for a combination of purposes; and the method which should be applied must suit the purpose sought. The character of a forester's work, therefore, varies under different conditions. Some members of the profession spend the major part of their time in purely scientific work, estimating amounts of growing timber, determining rates of growth and deciding upon the best methods of cutting to secure additional forest crops. Others may be called upon to give more attention to the business aspects of the profession, such, for example, as have to do with the administration, protection, and utilization of forests. Such work may consist,

for example, in the devising and application of methods of fire prevention and control or in determining the most effective and cheapest methods of lumbering. Most foresters are required to combine the business and the technical aspects of the work, and must, therefore, to attain success, be both well trained in forestry itself and equipped with good business ability.

From forty to sixty per cent of a forester's time must ordinarily be spent in the woods, usually on short trips up to six weeks in duration. He will probably live in a small town and he may, therefore, have little of the opportunities which city life abundantly affords. He is apt also to be changed frequently from place to place, especially during the early years of his career and to have small opportunity of establishing a permanent home until he reaches the higher grades of his profession.

To one who likes perpetual out-door life, not a mere vacation in the open, a life into which many hardships enter and in which exposure for long periods at all times of the year is unavoidable, forestry should prove attractive. However, the life is far different from camping, hunting, and fishing in the woods for a summer holiday, and any who have been attracted to it solely through such vacation experiences should investigate further before selecting this field of effort. Neither should the profession be entered by one who is not robust, for the work is physically very exacting. A forester is required to make long hard trips, sometimes afoot, sometimes on horseback, over rough country, during which he must put up with many actual hardships such as the ordinary camper or sportsman is seldom called upon to endure.

The fields of work open to foresters in this country lie principally with the Federal, State and city governments, lumbermen, private timberland owners, and educational institutions.

Up to this time the Federal Government has been by far the largest employer of foresters. Probably ninety-five per cent of the trained foresters in this country have at some time been in the employ of the Government and at least sixty per cent of them are with the Government now. Most of these are engaged in the administration and protection of the national forests. These forests occupy a gross area of about one hundred and ninety million acres, chiefly in the mountains of the West. The rest of the foresters are engaged in cooperation with State and private owners of timberland, perform technical investigations, and publish the results of forest service work.

The call for foresters in State work is growing rapidly. Within the past few years more than twenty States have established State forestry organizations. When a State forest organization is first established, the greater part of the work must be devoted to propaganda, but as the organization becomes older and more stable the work grows more technical and administrative.

In city work, a forester's activities are today, in most cases, devoted to the planting and care of street and park

trees, the work rather of a tree warden and landscape architect, but as the watersheds of cities come under scientific management, the application of municipal forestry and the employment of forests for the purpose will increase. It is probable, too, that in the future municipal forests will be acquired and administered for commercial purposes, as are many municipal forests abroad, and these will need foresters to handle them.

Four-fifths of the timberland of the country is privately owned, and it is on this that the greatest opportunity for foresters lies. Private owners of timberland may be classed generally as lumber companies; public service corporations, such as railroads, water companies, and mining companies; recreation clubs; private estates, and farmers and other small woodlot owners. Foresters engaged in handling these privately owned tracts may work either as regular employees of the owners or as consulting foresters working independently, just as do most doctors and lawyers. As with other scientific professions, the opportunities of teaching and research offer a constant though limited field.

The financial returns in this profession will never be great, though a competent man will be assured from it a comfortable living. In public employ the salaries range from \$1,000 a year, as an entrance salary, to \$5,000. The remuneration in private employ depends upon the ability of the forester to obtain results. The true reward, however, comes from the satisfaction of great public service performed. Every zealous worker in the ranks of forestry must of necessity be a public teacher in a field profoundly affecting the country's welfare. One of the great internal problems of the nation is the conservation of our natural resources. The forest is one of the most important of these and to a greater or less extent controls all other classes of resources. A forester's work if well done is constructive and public spirited, his efforts are directed towards the welfare of his fellow-men. It is this fact more than all else which marks the calling as a profession.

DON CARLOS ELLIS.
Government Forestry Service.

Catholic Landmarks of Boston

THE late Charles Warren Stoddard is credited with saying that reading the time-table of a certain California railroad was like repeating the Litany of the Saints. Now, New England, as everybody knows, has no such wealth of Catholic nomenclature; yet it is always pleasant for Catholics, whether native or merely resident here, to remember that New England's chief city perpetuates, although in a very contracted and hard-to-be-recognized form, the name of a Saxon saint.

The Puritans who gave the name of Boston, St. Botolph's Town, to the settlement which later developed into the metropolis of New England had no intention, need it be said, of honoring a Catholic saint, Saxon or otherwise. For them there was no Litany of the Saints. They had broken with England's Catholic past, and the first syllable of the name of the new settlement, chosen because of their memories of Boston in Lincolnshire, had in their minds no Catholic significance whatever.

They builded, however, better than they knew; they chose more appropriately and prophetically than they suspected. Today if St. Botolph should return to earth and visit the great city in the New World, which bears his name, he would find the greater part of the population of the same Faith as his; and he would further discover the greater part of this greater part to be composed of people who had either come themselves, or whose forbears had come, from that island whose missionaries helped to Christianize his own Saxon ancestors in the long-ago centuries. In other words, the religious complexion of this erstwhile Puritan stronghold has become strongly Catholic; and although we have in Boston a vast and increasing number of Catholics of nearly every race, the Catholic of Irish blood still predominates in number and influence. So much is this so, that in Boston, more notably perhaps than in other places, "Irish" and "Catholic" are interchangeable terms among the less precisely-spoken members of the community; a fact illustrated by the story of the old-fashioned Boston woman who, seeing a colored man entering the Portuguese church, exclaimed that she had never before seen a Portuguese negro; "and him Irish, too!"

And if St. Botolph should time his visit so as to arrive in this city on his own feast-day, he would find the citizens "celebrating" with great fervor; for, by a curious circumstance, St. Botolph's Day coincides with the anniversary of the Battle of Bunker Hill, June 17, a day peculiarly Boston's own, and one which she observes without any regard for latter-day neutrality. Boston Catholics, however, seem as generally oblivious of this as their Protestant fellow-citizens, although none of them has to be told that when Boston celebrates on Evacuation Day, March 17, the departure of the British from hereabouts in 1776, she is also observing the feast of Ireland's patron saint.

The first settlers of Massachusetts were pious—in their way. But who needs to be reminded that their way was not the Catholic way? They had no love for Catholics, and they made no attempt to conceal their feelings on the matter. It is true that the presence of French priests in Boston may be traced to 1643 and 1646. But the visits were brief. The priests came under the protection of their government and were therefore courteously treated by the Puritan governor. Had they come as presumably permanent residents the case would undoubtedly have been different. Father Druilletes came to Boston as an envoy of the French Government in 1650 and possibly said Mass here privately then. However, in 1689 it could be asserted that there was not "a single Papist" in all New England. Yet the Papists came; for there is extant a warrant issued by Governor Belcher in 1731, the exact date, March 17, giving it a peculiar interest, which directs the sheriff to search for Papists who, joined with their priest, "speedily" designed to celebrate Mass; and if need be to break open any dwelling house, etc. A year later, March 20, 1732, the *Weekly Rehearsal* contained this item: "We hear that Mass has been performed in town this winter by an Irish priest among some Catholics of his own nation, of whom it is not doubted we have a considerable number among us." There may have been many such Masses said in private houses. There is at least a belief that Mass was so celebrated in a house on Green Street; but it is not until after the Revolution that we come to the record of the first public celebration of Mass in Boston in a church.

American Catholics seem quite careless about the beginnings of their history. Here in Massachusetts, the most be-tableted part of the United States, Catholics have done little or nothing to mark places of special historic interest to them. The Catholic tourist or traveler entering Boston and desirous of visiting places particularly dear to him, as being connected with the early days of the Church in Boston, has very little to help him in the way of guide-books or markers. And because of this even those of us who spend our days amid surroundings that should be an inspiration to our Catholicism go on our daily round uninformed and therefore unmoved.

Should good St. Botolph, for example, ask the average Catholic Bostonian to point out to him the place where the first Mass was said publicly in a church or chapel in Boston, and to please furnish him with the date, it would be a great wonder if the reply were not the Boston equivalent for "Search me." Yet thousands of Catholics pass every day the building on School Street, not far from Washington Street, which covers the site of the little Huguenot chapel which Boston's early Catholics leased from its owner, and in which Mass was celebrated on November 2, 1788, by the Abbé de la Poterie, the first priest to have charge of a Catholic congregation in Boston. This should be a sacred spot to Catholics, and it deserves to be permanently marked.

The site of the Franklin Street Cathedral, Boston's first Catholic church, built by Bishop Cheverus and Father Matignon, Boston's two Catholic immortals, is better known—at least to Catholic Bostonians of the older generation. But it would not be too venturesome to say that thousands of Catholics walk by the corner of Franklin and Devonshire Streets day after day without giving a thought to the fact that they are really treading on ground that should be holy to them, inasmuch as here stood the pioneer of the more than three-score churches within which in Boston today the Holy Sacrifice of the Mass is offered.

Like the old Cathedral of the Holy Cross, several other of the early Boston Catholic churches are numbered among the things that have been; and save to veteran Catholics the sites are unknown. Down on Purchase Street, which is now the very heart of the business district of Boston, there once stood a church, originally a Protestant church, but bought and converted to Catholic uses in 1848. Having served the Catholics of the Fort Hill district for almost a generation, it was taken down in 1872, and the stone used to build a church of the same name in South Boston, St. Vincent's. But the site of that church on Purchase Street is unknown to the present generation of Catholics. So also with the site of the Holy Family Chapel on Beach Street, the old St. James Church on Albany Street, and the church on Washington Street near Castle Street, which was purchased from Harvard College and used as a pro-cathedral pending the building of the new cathedral, and in which the funeral services of Bishop Fitzpatrick were held. Business has invaded the places where these churches once stood, but is it not a pity that the Catholics of the present and future generations should not be taught to know and revere those footprints of our holy Faith?

Our oldest link with the past in Boston is St. Augustine's Chapel in St. Augustine's Cemetery, South Boston. This was built by Bishop Cheverus, Boston's first bishop, in 1819, as a mortuary chapel for his friend and fellow-pioneer, Father Matignon, who died in 1818, and whose body lay temporarily in the old Granary Burying Ground on Tremont Street. Later the little chapel was enlarged and used for public worship; but not for many years has it been so used. The next oldest church building in Boston is "Old St. Patrick's," on Northampton Street. Mass was first said in this church in 1836 and it serves still as a mission of St. Philip's parish. Work on this church was begun the year after that most distressing event in Boston's Catholic history, the burning of the Ursuline Convent on Mount St. Benedict, Charlestown, by an anti-Catholic mob, August 11, 1834. Charlestown was not then as it is today, a part of Boston, but the mob of anti-Catholics was quite largely made up of Boston men. The change in municipal boundaries has placed the site of that convent in Somerville; but the Catholic visitor will find no mount of any kind there today. The hill on which the convent once stood has been graded down into perfectly level streets, and there is nothing to indicate that such a dark deed ever was committed there as is recorded in this incident in the history of Boston. The name, however, is perpetuated in St. Benedict's Church; and the local council of the Knights of Columbus has assumed the title Mt. St. Benedict. More significant perhaps, the arch of

the main door-way of the Cathedral of the Holy Cross is formed of bricks taken from the burned convent.

Today with a Catholic Governor on Beacon Hill, a Catholic Mayor in the City Hall, a Catholic Commissioner at Police Headquarters, a Catholic District Attorney in the Court House, a Catholic Sheriff at the Jail, a Catholic Registrar in the Registry of Deeds, and Catholics represented on the judiciary, at the bar, and in all other professions and callings, it is difficult to realize that Boston was ever unfriendly to us. But it should always be remembered that in the midst of the worst anti-Catholic storms in Boston, this city always had fearless and friendly Protestant sons who failed not to espouse the cause of their oppressed fellow-citizens. Boston's first Catholic church was built by the help of Protestant good-will and Protestant money; and in every generation since there have been manifestations of this same spirit. And this is a tribute not only to the non-Catholics of Boston, but to the men providentially chosen to represent the Church here and interpret it to them. The memory and example of those men are our best "landmarks."

DENIS A. MCCARTHY,

Associate Editor, "Sacred Heart Review."

COMMUNICATIONS

The Open Shop

To the Editor of AMERICA:

AMERICA has many times voiced its warm sympathy with those who toil for a daily wage and has quoted frequently from Pope Leo XIII's Encyclical, and its position, if I read its articles on the labor question aright, is to urge a square deal for all concerned, employer and employee alike, a fair day's wage for an honest day's work. With the foregoing in mind I read the communication of V. N. Daspit, "Practical Catholic Journalism" in the issue of September 18 and among other suggestions: "If AMERICA told Catholic employers that they were in conscience bound to recognize and encourage legitimate trade unionism . . . this utterance would be epoch-making." It certainly would, and the Jew, the Protestant or the Catholic who would run his plant on such narrow lines as to make it an asylum for his coreligionists would, unless provided from another source with an exceptionally long bank roll, find his affairs in the hands of the sheriff.

V. N. Daspit desires "practical" discussion. For forty-nine years my time has been about equally divided on each side of the labor question, as employee and employer. It was the proud boast of the first head of the concern with which I have been connected in both capacities, that for forty years a labor dispute had never occurred and in his opinion was likely never to occur, because his shop was operated in the open, the latch string was always out, so that the highest paid or the lowest paid could step in to the owner and state his grievance. This all occurred before the end of the nineties. In 1898, the molders demanded a "closed shop" agreement and after some preliminary correspondence the company was called upon by an out-of-town representative of the union and given an hour to sign documents he presented. Naturally his demand was refused. A walk-out resulted, the procession being headed by men who had begun as apprentices in the plant twenty or thirty years before. Anyway, an agreement was signed and it remained in force until May, 1906. During all that time a week hardly passed that I did not sit with the shop committee. Now a shop committee of the iron molders is composed of one thoroughly reliable old molder, one who owns his own home and two of the latest arrivals in the company's employ. The personnel of the committee often changed from meeting to meeting even when the subject under discussion

remained the same. The 1906 molders' strike was to enforce the recognition of the core-makers with a minimum wage for them of \$2.75 per day of nine hours. This matter had been under discussion all through April; the employers everywhere in the country expected the molders to concede that for a job at which ninety-nine per cent of the workers could become sufficiently expert in thirty days, it was unfair to the employers to exact such arbitrary conditions. But the iron molders in 130 of the large machine shops walked out May 6, 1906. Owners of the plants affected met in Detroit and passed resolutions to run "open shops." The writer was the first at the meeting to be called upon for an expression of opinion, and he declared absolutely for the open shop. The strike cost the plants affected many millions and it took two years to peter out, but the peace that has been the portion of employers and employees since, was cheap at the purchase price.

To a man, employers would prefer collective bargaining were the thing workable, that is if the bargain struck were adhered to. A typical instance of the opposite can be read in the preliminaries to the unionizing of the Athol (Massachusetts) Tool Works. Most solemn pledges were given that the quality and productivity of the plant would not be impaired. But the signatures were scarcely dry before the output began to be limited. Production decreased from month to month, until it finally dwindled to a point at which the company, after innumerable conferences with the national officers of the Machinists' Union, had to choose between going back to the open shop or going out of business. They chose the former alternative and, in the opinion of one who has been through both mills, the logical one.

In conclusion, I would suggest that if our Catholic Press, throughout the length and breadth of the land, instead of coddling labor unions and unionism, took its cue from the public utterances of Cardinal Gibbons during the 1901 machinists' strike, good to all addressed would result.

Milwaukee.

T. J. NEACY.

Modern Prison Methods

To the Editor of AMERICA:

A clever satire in a recent number of AMERICA, "Alice in Wonderland," very ably poked fun at some weaknesses in the modern propaganda for "prison reform." In a late issue of the *Review of Reviews*, Warden Osborne of Sing Sing prison details the new methods he is using. The very weakness which AMERICA points out is apparent in his article, namely, the danger of making prison life so attractive to the man of low morals, that it would appeal to him as a crime incentive, a reward, rather than a penalty. Nevertheless, the greatness of the task which Warden Osborne is attempting should not be frowned upon because of weakness in method. The State has a two-fold duty. The "common weal" necessitates that offenders against society be punished, that the punishment fit the crime, and that the penalty be such as to serve as an example to other would-be wrong-doers.

The State is well within its right in exacting justice when it imposes the death sentence and the long prison term. But the State, over and beyond its interest in the common weal, has a duty to individuals, as members of society, whether they be criminals or not. Punishment as such must be of a certain severity and extend over a certain period of time; on the other hand, punishment when too prolonged, loses its value both as a penalty and a prevention, since the wrong-doer thereby becomes the wronged.

Consider for a moment the case of a man imprisoned for life. By the end of several years, under ordinary prison methods, he has probably made atonement, so far as feeling repentance and

the pressure of wrong-doing is concerned. He is, moreover, placed where weakness of will gives him no opportunity to fall again. Prison discipline, solitary confinement, the lockstep, lack of liberty, have taught him a hard lesson. But must the self-same treatment hold for interminable years? Is he to feel that nothing can lift the weight, nothing can be done to change the disaster wrought by wrong-doing? Must he, day by day, year in, year out, feel this irremovable pressure, regardless of any change in himself? True, he may be made a "trustee," but there is small comfort in that. The hopelessness of such a life will beget in any individual a sullen rebellion against mankind, a hardness which constantly grows with brooding. The criminal has atoned, suffered; his sorrow avails nothing. The result? Bitterness, hopelessness, sullenness. How often do we read of men sentenced for short prison terms, coming out hardened criminals! Is there not some flaw here? Is the anarchistic feeling against society which the young criminal exhibits wholly without cause? When a man has paid the penalty, and by the end of a period of years most men in a prison repent as much as they ever will repent, cannot the State, without removing its ban of exile, give a helping hand to its fallen member? Why not allow him to converse with his fellows, to some extent, at least, and lift his mind by books, education, labor, religion, until by a gradual training of his mental as well as physical being, a training of habit, he attains to higher ideals? The spark of morality, no matter how dim, should be fanned and nursed and warmed to something brighter!

The State should impose a penalty severe enough to deter others, but if it becomes a machine to grind the last grain of good from the soul of the criminal, its duty to society is only partly done. If "habit" has any value, psychologically speaking, surely here in the prison is found its greatest test. Perhaps some day a religious order of men may arise, like the Sisters of the Good Shepherd, whose chief task will be the regeneration of the ex-criminal, at least to the extent of enabling him to achieve self-support. But that is another phase of the question. The "golden mean" is not yet reached when the scales of justice merely balance evenly. Despite its incongruities, the modern tendency to "prison reform," seems a good one.

Chicago.

S. A. S.

Objectionable Names for Institutions

To the Editor of AMERICA:

I was very much interested in the correspondence in AMERICA regarding the name "parochial" for our Catholic primary schools. To my mind the word conveys better than others the character of these schools, and moreover, it is a short, distinctive name that has nothing objectionable in it from any standpoint, and is far preferable to a name with a denominational addition which is unnecessary in our day when the well-known superiority of the parish or parochial schools is now established and admitted, even by those outside the Church.

There are, however, other worthy institutions of the Church that destroy much of the good they do by their most objectionable names, and these I am sure could be modified or changed for the benefit of everyone. I refer first to the homes or institutions for orphans. An orphaned child is handicapped enough in the loss of its parents without putting an additional burden on it for life by a misfit name for the place in which it is fortunate enough to be taken care of as a child. In Philadelphia there is a recently built, well equipped institution for little girls, and the big sign on the outside of it indicates it as the "Catholic Home for Destitute Girls." An ignorant person passing there recently and seeing some of the little ones, could not understand, he said, how children become bad so young. He thought the word destitute meant even worse than it does. It is certainly bad enough to be destitute without being branded with it. There

is an admirable place for boys on Pine Street, Philadelphia. It is practically like a large family home, yet it is almost killed for any good it may do for the Church or its inmates when they arrive at manhood, by the name of St. Joseph's House for Homeless Boys.

Why not call the former a "Catholic Academy," and the latter a "Preparatory School," and call others like them grammar schools or day schools or public schools? Even the Protectory could be called a trades school or an agricultural college or even a foster school. We have St. John's Orphan Asylum and the Foundling Asylum. The former could be called a boarding school and the latter a nursery, thereby avoiding the brand for life which is unintentionally placed on these innocent boys and girls by calling them asylum children. The same applies to the House of the Good Shepherd. The worst character has some chance in life, but the moment one is classified as an inmate of the House of the Good Shepherd prejudice is aroused. There is no reason why such a place could not be called a hospital or a sanitarium.

Our Protestant friends are better in this respect. For example, Girard College is a huge orphanage, but no one is ashamed of it on account of its name. The State has started to change the horrible names of its reformatory institutions. For instance, the name House of Refuge has been changed to the Glen Mills School. The City of Philadelphia changed the name of the Blockley Almshouse to the Philadelphia Hospital, and even in Ireland the poorhouses are now called district hospitals and rich and poor frequent them.

I think the name Parochial School sounds well enough, but with regard to the unfortunate little ones who are forced to accept the Church's kindness and charity, their prospects could be improved considerably and without any cost if the names of their foster schools were improved.

A young man recently applied for a position in Philadelphia and the application required him to state his school, etc. He refused to do so because he had been brought up in a Catholic orphanage in Rochester with an asylum name, and he did not wish his wife to know it. She found it out anyway and left him. Across the street was a family the father of which was a graduate of Girard College, as he called himself, and he was proud of it and his wife was also proud of it, yet there was no difference, whatever, between it and the Rochester asylum, except in name. I think the matter of names is one for serious consideration on account of the future of the children who are the wards of the Church.

Philadelphia.

J. A. C.

The "Articles" and the Sacraments

To the Editor of AMERICA:

In reply to Mr. Rusk's latest points let me say first that the "Articles of Religion" are not held by Anglicans to be literally accurate statements of dogma, as all Catholics claim the Apostles' and Nicene Creeds to be. Rather was their original purpose primarily negative, to condemn errors which were prevalent at the time they were drawn up. No Anglican authority of any consequence nowadays holds them to be of permanent value or entirely binding in the details of the faith. As one of our theologians points out, the Articles condemn thirty-one Protestant doctrines and but four practices, and not one doctrine, of the Church of Rome,—hardly an anti-Catholic bias when all things are considered. And in case of any points therein seeming contrary to Catholic principles, they are to be interpreted, as in the case of the many apparently contradictory statements in Holy Scripture, always in accordance with the teachings of Catholic tradition. Even less than this can be said for the Homilies, their value being purely historical, and even the Articles can say no more for

them than that they do "contain a godly and wholesome Doctrine, and necessary for these times." This implies that they were regarded by the compilers of the Articles as of unequal and purely temporal value. Nor can we admit any claim for Bishop Browne to be a Pope or infallible teacher of Divine truth.

But coming to the substance of the matter, various opinions have been taught in the early history of the Church as to what ordinances and how many were properly to be called sacraments, the number seven and the present list dating certainly no further back than Peter the Lombard (1164). The twenty-fifth Article does not say that the five are not sacraments, but merely that they are not "sacraments of the Gospel," in that their matter and form were not specifically ordained by Christ in the Gospel, as were the matter and form of Baptism and the Holy Communion. Even the Homilies refer to Matrimony and Holy Order as sacraments, and the quotation from them by Mr. Rusk is very explicit as to the sense in which they exclude the lesser five from the class of the greater two.

Finally, the doctrine of Transubstantiation condemned by Article XXVIII, far from being a "flat, official repudiation of the Holy Eucharist as accepted by Catholics," is rather a condemnation of a theory held by a certain school of Roman Catholics at that time, and itself condemned by the later Roman Catholic Council of Trent. The condemned view denied any "outward part" to the Blessed Sacrament, and so "overthroweth the nature of a sacrament." The accepted Tridentine definition, in terms of the scholastic philosophy, explicitly affirms the reality of the outward as of the inward part, so bringing the accepted modern Roman view into conformity with that of the early Fathers.

Cleveland.

JARED S. MOORE.

To the Editor of AMERICA:

Mr. Moore in his last reply still clings to the fanciful idea that Anglicanism must be Catholic because it teaches the "true doctrine" of the Catholic Church. I have asked him to tell us plainly what Anglicanism does teach, what it stands for, to enumerate a set of dogmas to which all its bishops, clergy, and laity conscientiously subscribe. Thus far he has maintained a discreet silence. On the other hand I have given him proof evident and clear that false doctrines are at present taught officially by its shepherds of the Flock, and have been so taught for the past four hundred years. Now if this be true,—and who will be bold enough to deny it?—how can Anglicanism, by any stretch of language, be considered a true part of the Catholic Church, which is, as St. Paul says, "the pillar and ground of truth"? How can it teach all nations, a duty that is the primary function of the Church of the Living God, if it cannot officially teach its own members?

I see Mr. Moore admits that Christ founded one Church but still takes kindly to the idea of a three-branched church, a term unheard of in the annals of Christianity, but created "within recent years" by certain Anglicans because of their hatred of the name Protestant, a name, it is to be noted, which is given them by their own Supreme Head on the day of his coronation. Now if Christ's Church during the sweep of the centuries has failed to remain one, has split up into branches, each damning what the other teaches, each repudiating what the other claims, what becomes of Christ's solemn promise? Would not this failure brand the Son of God with glaring falsehood and strip Him of His Divinity? Yet that very Anglican Church to which Mr. Moore clings with such tenacity has not hesitated, equivalently at least, so to stigmatize the Redeemer. For in its Homilies, a book explicitly commended by the Articles as containing "a godly

and wholesome doctrine," and to be read and subscribed to by every minister at his ordination, it is stated that the whole of Christendom had been steeped in "abominable idolatry for 800 years and more." And what hope of salvation was there during all that period for man, woman, or child?

Now I put the puzzling question: if all Christendom was idolatrous for 800 years and more, then surely the Catholic Church had disappeared from the earth. By whose master-hand was it suddenly discovered and awakened from its long slumbers? Again, if such was the shocking state of Christianity for so long a time, from what does the Anglican Church claim her descent? From idolaters? Mr. Moore cannot in conscience excuse the Anglican authorities for teaching, and permitting to be taught, doctrines subversive of all Christianity, for by that very fact his Church proves itself not to be part of that true Catholic Church which its Founder promised would never fail. Mr. Moore further states that for him who believes in the catholicity of the Anglican Church, to secede to Rome would be formal and mortal sin. Strange and wonderful reasoning! The sin would consist in knowingly and deliberately embracing error instead of truth. Now if both Anglican and Roman are true branches of the Catholic Church there cannot be formal and mortal sin in exchanging truth for truth. If, however, the Roman Church is in error, and Mr. Moore is aware of this, then he is guilty of wishing to hold intercourse with what he knowingly considers to be false and heretical. Here would be formal and mortal sin.

Springhill, Ala.

E. I. F.

Rational Athletics

To the Editor of AMERICA:

In recent letters to AMERICA on the subject of athletics there seems to lurk a certain offhand implied criticism of Catholic colleges that is only equaled by lack of knowledge of actual conditions in those colleges. As to the wail about the poor fellow in the grandstand and the so-called widespread evils of competitive athletics, the facts are so contrary that one wonders how close is the acquaintance with real conditions of those who say such things. Let me take just one case, that of one of the largest Catholic colleges in New England where competition is very keen. If the critics had visited the campus any day last May they would have seen things to surprise them. Among the Freshmen a baseball league was organized, in which were seven teams, one from each section. Two games took place each day, and much enthusiasm was the result. About eighty-five students took part in this series. At the same time about twenty others were practising with the regular Freshman team, ten more with the "Varsity," the track team had fifteen more from the class; still others merely "came out for the exercise," for all were welcome. The gymnasium also had its votaries, and the twelve tennis courts were crowded till dark, while over in a corner the "bush league" was filling the air with excitement and flying baseballs. There were 200 in the Freshman class, and hardly ten could be named who took no part in some game. In the other classes almost the same practice prevailed.

So much for one Catholic college; let the others speak for themselves, and I have no doubt they can render as good an account. But before we look outside, let us first know and appreciate what we are doing ourselves. If those correspondents who take such a pessimistic view are after all attacking non-Catholic colleges only, will a discussion in AMERICA do any good? If they really have the Catholic college in mind, they should acquaint themselves with actual conditions in those institutions.

Woodstock, Md.

J. W. P.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Archbishop Prendergast

BY a remarkable coincidence, strangely but happily arranged by a kindly Providence, Philadelphia is about to celebrate, on the seventeenth of the present month, the golden jubilee of the ordination of its Most Reverend Archbishop, and the golden jubilee of its magnificent cathedral. Before the close of the Civil War, Bishop Wood dedicated to the Divine service a temple, hewn not so much out of living rock as out of living hearts; and in the next year he consecrated a young levite of whom he conceived high hopes, but for whom God had destined greater things than even his bishop had dared to hope. It was in the fall of the year 1865 that Edmond Francis Prendergast, then not yet twenty-three years of age, went up the altar steps of the new cathedral, held out his hands for the holy oils, was ordained priest, took into his trembling hands the immaculate host and the blushing wine, and fearfully, bravely, reverently changed them into the Body and Blood of the great High-priest, Jesus Christ.

Five decades have come and gone since the day of his ordination; and now that same levite, weary but still strong, weighed down with many labors but still erect and undaunted, is making ready to go up those same cathedral steps to lay on the same altar the golden fruits of fifty years of sacring and of healing. In that long lapse of time he has done many things for the Master. For half a century he has lived pure, righted wrong, followed the King; he has preached many sermons, confirmed many children, anointed many priests, shriven many sinners, built many churches, established many convents; but greatest and best of all, for full fifty years he has broken the Body of the Lord and poured out His Precious Blood for the saving of his people.

It is not easy to single out of Archbishop Prendergast's many qualities the one for which he is most remarkable. He has borne his honors so meekly and performed

the duties of his many offices so efficiently and so conscientiously, and in his many relations to his flock has been so conspicuous for piety, justice and level-headed judgment, that those who know him well are not at all agreed as to what constitutes his greatest claim to the affection and veneration of his people. But his place as one of the makers of Church history in Philadelphia is assured mainly by his preeminence as a great administrator. When those who have experienced his personal charm have passed away and with them the recollection of what he was, there will still remain many lasting memorials of what he did. Schools, churches, parishes, and hospitals, testify to his energy, his sound financial policy, his good taste, and profound knowledge of ecclesiastical art. Men will point to the completion and decoration of the cathedral as an example of the business talent and artistic sense, which he combined in a rare degree. Many and great were the Archbishop's labors, but they never distracted his mind from the claims of the Master, nor chilled the ardor of his simple unassuming piety. Proof of this is had in the fact that even when the burdens of a great diocese bore heaviest upon him, he never for an instant ceased to formulate plans to have fitting honor given to Christ in the Blessed Sacrament. Finally, his work in this direction culminated in the introduction into Philadelphia of the Sisters of the Holy Spirit, who day and night kneel in adoration before the tabernacle, making reparation for sin. Such the man on whose head the dust of the way of life is a crown of glory. The end, thanks be to God, is not yet; his motto, *Ut Sim Fidelis*, still points his way to the stars. God's golden blessing on his Grace!

Votes for Women

A POST-ELECTION announcement by a prominent suffragist bears about it just a touch of feminine pique. If the public press is to be credited, this lady declares that "the voters will not be asked again to pass on the question of votes for women." They have been tried and found wanting. Men do not know how to use the ballot; the proof lies in the fact that they refuse the vote to women. Thus does this suffragist wash her hands of the garden variety of voter. Henceforth, with her undaunted cohorts, she will encamp on the steps of the Capitol, and by harrying unwary Representatives and shrinking Senators, "will endeavor to persuade Congress to pass an amendment to the Federal Constitution."

After this, very probably, although the lady says nothing on the subject, the unwearied workers for votes for women will begin a campaign to persuade the legislatures of three-fourths of the several States to adopt this harmless little amendment. This seems to be very much like asking "the voters again to pass on the question" after all. True, the issue is thus submitted to the voter indirectly, but ultimately the appeal is to an "unintelligent electorate."

To add to an unwilling or incapable body of voters would not be an act in keeping with the American genius for government. The franchise is neither a right, nor a privilege to be granted lightly; it can be reasonably allowed only when the extension has been shown to be beneficial to the State. There is something exceedingly naive in the assumption, for it is pure assumption, that either by nature or by acquired quality, woman is better fitted to use the ballot intelligently than man. Perhaps, as has been suggested, she could hardly use it more absurdly than men have sometimes done; but this is only a reasonable criticism upon our whole elective system. As an argument, its logical conclusion is that the use of the franchise should be considerably restricted, rather than extended to a group the majority of whose members are neither experienced in government nor interested in politics.

Comstock's Latest Critic

WHEN a man throws a quotation from "Thus Spake Zarathustra" at your devoted head, you had better do something more than dodge. When he follows this up with a composite note from Havelock Ellis, Morton Prince and Stanley Hall, your chance of survival is equal to that of a 'possum in a hollow log with a darkey at one end and a pack of coon-dogs at the other.

In an article in the current *Survey*, Mr. John Corbin does all these things. He uses more sizable words and disoriented phrases than any magazine writer who has burst upon an unoffending public these last twelve months. "Historically synchronized," "emotionally liberated," "group-egoism," "the shrinkage of life's volume," and "the cumulative eagerness of expectancy," show what Mr. Corbin can do when he gets a pen between his fingers to toss off an ordinary essay. He has lived at great feasts of languages and has stolen the scraps. Once really warmed to his task, one feels sure that Mr. Corbin would leave the largest dictionary completely denuded of its finest verbiage.

Carefully following the trend of the argument, the patient reader will gather that Mr. Corbin is decidedly "peevish" with the late Mr. Comstock. He thinks, first of all, that the attitude of Mr. Comstock towards those Sir Galahads of the modern world "the vendors, propagandists and publishers who (for a price) made bold to encourage and facilitate a limited birth-rate," was "radically pernicious." Next, he anathematizes Mr. Comstock's philosophy. This simple, effective code was based on the principle that since everything in the intellect had made its way there through the senses, it is well to guard the senses against the entrance of uncleanness. But social anthropology and contemporary psychology, Mr. Corbin kindly informs us, "prove objectively and with exhaustive detail" that this is all wrong. Impurity is fostered by "secrecy, repression, deprivation and taboo."

Mr. Corbin draws out the thread of his verbosity

finer than the somewhat unwashed staple of his argument, thereby exposing himself to the danger of misinterpretation. Yet if he takes his philosophy seriously, he will hardly shrink from the experiment of allowing an innocent child to spend his week-ends in a house on the street of the scarlet light. Here there is an amount of very genuine "biological expression"; and why should these actualities be taboo? In the corridors of the house of sin, the child will find no "institutionalized modesty," no "repression," no "conventional precepts," no "deprivation," and above all else, no taboo "which impedes sex sublimation among all the people."

The *Survey* philosopher will not, of course, carry out this laboratory experiment. He will very rightly protest that certain unlovely but real phases of life must be excluded absolutely from the child's experience; a happy conclusion, but quite at variance with his philosophy which finds nothing but evil in secrecy. Mr. Corbin's theories, so far as a finite intellect may fathom them, are decidedly perilous. Certain facts in human life have always been and must always be in some sense, taboo. We do not deny them; but to keep them in the background is more profitable both to society and the individual. In civilized communities the elemental social virtue of reticence is fairly common; to borrow one of Mr. Corbin's phrases employed for another purpose, "it is historically synchronized" with civilization.

The Nation's Delinquent Debtors

WHEN thousands of American tourists found themselves stranded and penniless in Europe at the beginning of the war their cries of distress were promptly heeded by our Government, which hastened to relieve their needs. Sums ranging from one dollar to \$2,000 were lent to the grateful exiles who joyfully signed a promise to pay the money back when they reached home. But engagements made with so impersonal and soulless a being as the United States Treasury rested lightly on many of these tourists. Perhaps they thought that their country was fully reimbursed by the very fact that they returned to it. At any rate, the Government after proving itself a patient creditor was recently forced to publish its first list of delinquent debtors numbering about 2,000 persons.

A study of the list suggests some queries and reflections. The sum of \$1.00 brought a modest Newark man safely home, but an arrogant Harlemiter, who seems to have had a less distance to go, secured \$1,300. The O's and the Mc's who have repudiated their obligations are edifyingly few, only one Murphy has lost his financial integrity, while the escutcheons of the Kelly and the Sullivan clans remain untarnished. There is an imposing array, however, of names that begin with *Sch* or end with *ein* and the noble "Anglo-Saxon" race is magnificently represented by a profusion of such historic names as Howard, Bancroft, Sherman, Clarke, Spencer and

Hawkins. Among the delinquents, too, is even found an occasional de, von or Van, who feels that no one can reasonably expect him to mortgage his ancestral acres in order to satisfy a vulgar government's claim. Moreover, as many of the names and addresses given were false, the Treasurer of the United States, it seems, must resign himself to losing a considerable portion of the passage money that was provided. As for the rest of the delinquents, perhaps the slumbering conscience of some may be awakened by the repeated publication of their names. The root of the evil, however, lies in the absence of sound moral principles in the shirking debtors and that great defect is doubtless due in many instances to a lack of religious training.

Herman Ridder

THE loss suffered by the Catholic laity of New York and of the country in the death of Andrew Jackson Shipman has been deepened by the passing of another Catholic champion, Herman Ridder. With no advantages of wealth or of unique opportunity, he rose from obscurity to a position in which the highest offices of his city and State might have been his had he cared to embrace a public career. The long list of religious, educational and charitable institutions to which he was ever ready to lend his aid, shows his practical interest in the cause of Catholicism. His whole life is a history of devotion to duty. He placed principle above wealth, he counted honor more than fame, and the greatness of his soul was proved in the trials that shadowed the last months of his life.

His memory will be in benediction, an example, an inspiration, a support. The outcast and the friendless who found life less bitter for his kindness, can never forget him; the prayers of the little ones whom he rescued from the streets and a fate far worse than death, will plead for him with the Divine Lover of children. "May we soon have peace," were almost his last words. Herman Ridder, after life's fitful fever, will find peace, the peace of God surpassing all understanding, with the Master whom he served so faithfully, and to whom he ministered in Christ's least brethren.

"Scientific Character Analysis"

PERHAPS with the object of emphasizing the importance of retrenchment in everything connected with a large city's educational system, the Superintendent of New York's Public Employment Bureau has recently gone to the expense of preparing an elaborate formula for "scientific character analysis." It has been solemnly decreed that every boy and girl under twenty-one years of age who applies for work shall fill out carefully a "vocational guidance blank," containing eighty-six searching questions like the following:

Would you have remained at school if conditions had been to your liking?

Has anyone ever suggested or advised you as to what your future course should be? If so, who gave such advice and what was the nature of it?

Do you live at home? If not, why not?

Sight, hearing, smell—good, fair or poor?

Do you take regular exercise? Are you interested in sports?

Who has shown the greatest interest in your welfare?

What kind of reading have you done? What is your hobby? What is your ambition?

Does your mind concentrate or skip around? Can you remember things well and for a considerable period?

How do you spend any leisure time you have? What do you look for first in newspapers?

Do you consider yourself absolutely honest? What habits or vices do you have to fight down in yourself? What is your religion?

Are you self-supporting? How many depend on you for support? Can you save money?

What special ability have you? What limitations or defects?

What life work do you think you prefer? Are you willing to pay the price in hard work to attain success?

We shall now await with breathless interest the publication of some of the answers the young people make to this merciless questionnaire. Those who meet the test satisfactorily need seek no further, it is plain, for steady and well-paid employment, for they will have proved themselves profound psychologists and consummate masters of asceticism. What a flood of light, for example, will be thrown on the subject's character by the answer to that query regarding his favorite page in the newspaper! And what a marvel among men will that youth be who can modestly call himself "absolutely honest"! The second and third questions on the list, however, offer the conscientious applicant such a splendid opportunity for telling everything that he or she has heard about shoes and ships and sealing-wax that many a boy or girl will hardly have any time left to answer the other eighty-four queries. For nearly everybody is fond of giving young people advice regarding the career they should follow, and as all such counsel costs nothing, it is always given without stint.

Stern critics, however, of this new character analyzing experiment may hold that by a greater outlay of municipal funds, the questionnaire can easily be made longer, more searching and more detailed than at present, thus enabling boys and girls to learn with absolute certainty the exact defect that delays their progress. Tactful inquiries should be made, for instance, regarding the applicants' preferences in ribbons or neckwear, breakfast foods and automobiles; their attitude toward the Ptolemaic system should also be learned and subtly worded questions should show what the political proclivities were of the boys' and girls' maternal ancestors. We know that oftentimes the beginning of a successful career is determined by seeming trifles, hence if a more elaborate and costly questionnaire will help our young people to discover the one shortcoming, perhaps, that has hitherto kept them from securing agreeable employment, can the taxpayer reasonably complain?

The Governor's Daughter

EVEN a newspaper reporter may serve some worthy if humble place in the universal scheme of men and things. Curious pickers up of unconsidered trifles, they chance now and again to draw a diamond from the common bin of human experiences. Fate chose a young man from the *Chicago Tribune* to place this gem in the setting of his paper:

"Have you made many resolutions on your wedding-day?" asked the reporter as the happy couple stepped from the train.

"Only one," answered the bride, the daughter of the Governor of Illinois, "I am going to try to be a good wife."

This is mere sentiment, the kind that makes the world go dizzily around, and worse, an unhallowed trifling with the sacred dignity of free womanhood. This benighted daughter of the twentieth century dwells not on the Right but the Duty of Woman. She knows nothing of woman's unforgettable right to live her life to the full, to work out her idiosyncratic destiny, to break through the trammels of conventionalized society in pursuit of her ideals, even though they flee along the path that leads to Reno. Shall the precious heritage won for the modern woman by struggling pioneers, be thus lightly, gladly, flung away for matrimonial chains which clank though gilded?

But the Governor's daughter has chosen the nobler part. "I am going to try to be a good wife," is a saying worthy in these recreant days of imperishable bronze. Her task will not be difficult, for wisdom is in her heart and the babblings of the Gospel of Revolt are far from her lips. Hers is the ancient, sacred ideal of Christian marriage which gives happiness to the individual, stability to the State, and souls to Heaven.

LITERATURE

XIII—Joseph Conrad

JOSEPH CONRAD made his first deep impression upon the reading public some twenty years ago, when his "Nigger of the Narcissus" appeared in the *New Review*, under the editorship of William Ernest Henley, who possessed a sort of genius for the discovery of literary talent, and under whose stimulating leadership a band of new writers quickly found their way to the very highest places in English letters. It was in the pages of the *New Review* that H. G. Wells, for example, won recognition with his "Time Machine." Such writers as Lionel Johnson, Charles Whibley, W. B. Yeats, Max Beerbohm, Rudyard Kipling and R. B. Cunninghame Graham were either discovered or encouraged by Mr. Henley. It was my good fortune to read the *New Review*, and to form literary tastes which have remained constant ever since. Few artistic pleasures are keener than to have recognized a master in the dawn of his day of glory when others were asleep, or unconscious of his auroral promise.

As soon as I entered upon the reading of "The Nigger of the Narcissus" I knew that a great writer had appeared. Impossible not to feel the power of his imagination, the poetry of his vision, the truth of his expression, and the peculiar beauty of his style. There was, moreover, the emanation of something so rarely met with in English novels

that its presence, even when unaccompanied by beauty, rhythmical style, distinction and depth of thought, was a notable and memorable event, but which when it appeared, as in Conrad, strengthened and adorned with the qualities named, constituted a literary happening of the utmost importance and value. I refer to spiritual interest: the recognition by the writer of the innate and ineluctable seriousness of human life. Several of the men in whose company Conrad began his career also possess this quality, and, of course, other writers before and since the days of the *New Review* have also possessed it. It is the mark of a sincere artist in imaginative prose, as distinguished from the purveyor of literary entertainment. But Joseph Conrad stands almost alone among modern English novelists in that this deep interest in life is characteristically Catholic, and, therefore, in him it is truer and safer than in his clever compeers, such as Hardy, Meredith, Shaw, Wells, and other authentic artists.

No doubt this statement somewhat obviously requires explanation and justification. Let me make myself quite plain. For the purpose of making my point, novelists may, I think, be divided into two classes. One, by far the most numerous, are merchants in amusement; they write simply to entertain, and to make money in doing so. It is quite commendable, so long as they deal in good stuff, and don't traffic, like pandars, in vice and falsities. A great many of them do; but that's another story. The second class, a small, diversified, and exceedingly influential group, write with serious purpose. Either they desire to reflect an artistic vision of life, or they write with motives of propaganda—moral, immoral, or unmoral motives of sociological or intellectual, or, though rarely, religious propaganda. Among this group today are, to mention only a few, Shaw, Chesterton, Wells, Benson, James, and, of course, Conrad also. These writers may, and indeed do, amuse and entertain us, at least some of us, as much or more than the writers of the first-mentioned class; still, they differ from them radically; they are serious artists, and sources of serious influence.

This group, again, may be divided into two main and opposing camps of thought. Thus, no matter how widely Shaw may differ from Wells, for example, and Wells from Galsworthy, and Galsworthy from both, all three of them are firmly united by a sort of common atmosphere of thought. They and with them a host of lesser lights, both in England and America, are exponents in imaginative literature of that powerful spirit of modern thought which may be termed "humanistic." It is a school in which William James is a sort of prophet, and its fundamental assumption, the point upon which all these diversified writers seem to agree, is that Man is the superior force in the universe, or, at least, that he is becoming so. Although at present, they will admit, man may be cribbed, cabined, and confined by various circumstances, he will, by and by, after sufficient stimulation and instruction of his will (by themselves, and others who will follow them) become definitely conscious of his own supreme power. Then he will proceed to reconstruct the world in which he lives after patterns copiously provided by his mentors, and change its name from *vallis lacrymarum* to Utopia. This, I think, is a fair statement of the fundamental point upon which the modern philosophies, of which modern fiction is the chief disseminating agency, do agree.

The other group expresses the Catholic view of the world and its problems. However, for instance, Chesterton, Benson, or Belloc may differ on other things, they absolutely agree on one point, the exact opposite of that which the other school agrees upon, namely, the proposition that above man there is God, and that man is not in the world as a creator but as a creature, not a master, but a servant—an unwilling, or rebellious servant, mostly, yet a servant never-

theless whose only hope for improved conditions is to render dutiful, yes, and more than dutiful, loving, and willing service. Now, although Joseph Conrad never thumps a pulpit or a rostrum, although I know of no explicit credo, in all the range of his work, he is, just the same, a great Catholic artist; all his work is steeped in and can only be interpreted by a profound Catholic spirit.

I would rest my whole case as to this point upon one thing, namely, Conrad's consistent treatment, again and again repeated, of the mystery of evil. Contrast it with the treatment of the same theme by the humanistic artists, who either deny the reality of evil, sometimes perversely daring to call that which is evil good, or else they invent a score of ways, pray let us mark this well, in which man may evade the responsibility for his evil acts. This is the crux of the matter. The chief humanistic writers of today are men and women often of the most tender sympathies, of soft, pitying hearts. They look out upon the world and behold their brothers and sisters suffering, baffled, frustrated, sighing and dying in pain and loss, and they write of what they see and hear in blood and tears. But they will not see, at least will not admit that "from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies, . . . the things that defile a man." No, never! They pity man, but they add that the poor chap is really not to be blamed. Heredity is to blame, capitalism is to blame, the English nation is to blame, the German nation is to blame, or the Church is to blame. But all man's woe will be over, by and by, when, after becoming socialistic, or humanistic, or feminist, or atheistic, or superhumanistic, or something, he will banish pain and disease and death. Thus, though their books deal predominantly with evil, they will not term it evil, nor admit that for most evils man himself is responsible.

How different with Joseph Conrad! Remaining exclusively an artist, his sole aim being to reflect in his magical mirror a true picture of the world and of his fellow-men and women, he finds, as his fellow-writers do, that scenes of sorrow and suffering and darkness predominate, but he never tampers with the truth which over and over again he reiterates, directly and indirectly, that out of the corrupted heart of man proceed the most of his woes and pains and evil misfortunes. Nor does he try, as do so many of his powerful but deceived and deceiving fellow-masters of illusion, to explain the inexplicable, to reveal the mystery of evil precisely because it is a mystery. But, what man may know of this mystery, what indeed man does know, because the Eternal Truth has spoken, this dread fact Conrad's every story brings home to us in gloomy grandeur, in dark poetry, in impeccable artistry of style, namely, that man's sad heart is sinful, and he himself is the source of most of the evils that torment his exiled soul. I have left myself no space in which to speak of Conrad's other great qualities, his wonderful imagination, his beauty of style, his deep and potent poetry; but these are the obvious things. It is Conrad as the greatest exemplar of Catholicism in fiction that, after all, we must find most significant and vital.

Catholicism in art, in all its branches, has for some time been dormant, but is now resurgent. In the high places of the mind the pride and self-will of man has too long prevailed. With the appearance of such masters as Francis Thompson and Conrad and Mestrovic, and Belloc and René Bazin and Bourget and Claudel and Benson and Chesterton, with scholars and scientists and publicists sounding the Catholic note on all sides, in all lands, is there not reason to think that a new era of militant Catholicism in art and thought is dawning upon a world that, alas, so sorely requires consolation, ministration, and help?

MICHAEL WILLIAMS.

REVIEWS

The Pilgrim Kings. Greco and Goya and Other Poems of Spain. By THOMAS WALSH. New York: The Macmillan Company. \$1.50.

If, as some aver, we are entering upon a Catholic revival of poetry in America, Mr. Thomas Walsh will figure in the future history of the movement as a conspicuous leader. His work arrests the trained eye and challenges criticism on a high plane of art. His inspiration is gentle and authentic; and his art is his business, scrupulously and conscientiously pursued down to its smallest detail. He has thereby gained serious recognition where his Catholic inspiration is discounted; and he has set an example of the "passion for perfection" where there may still survive the delusion that the beauty of Catholic inspiration requires less rather than more elaboration of art.

This second volume of Mr. Walsh's is of the same rich vintage as "The Prison Ships," with a refinement of flavor and a touch more of mellowness. The title-poem was well chosen. It strikes a note, characteristic of Mr. Walsh's work, which every true poet must strike; viz., that spiritual achievement may involve material failure, but is not therefore to be despised or even to be degraded from its supreme importance in a man's life. This is an easy note to strike in clamorous and repellent fashion. But Mr. Walsh is no beater of brass gongs. The note steals from his silvery pipe with the insidious flattery of sweet music that scales the dull porches of the ear and finds lodgment in the mind before the master of the house is aware.

Spain, of whose Toledo he sings:

Sultans, Kings and Primates gone,
Crescent, Cross and gonfalon
Shine but down a sunset world,

has exerted a strong influence on Mr. Walsh's development; and, we believe, fortunately for him. For it has saved him from the danger of that thin, false, hypertrophied spirituality which came into our literature with Emerson and still struggles in the shadowy and incoherent ramblings and sighings of contemporary agnostic verse. There is no New England bloodlessness here. On the other hand Spain's religion has kept the heady Spanish wine from superinducing brutish oblivion of the spirit.

This necessarily brief notice of Mr. Walsh's latest volume of poems has attempted to sketch broadly his main excellencies rather than to display his golden toll in too narrow compass. The desire to follow the latter course is not easy to relinquish. In the dramatic dialogues a silken tapestry of highly wrought speech is lifted for some ravishing glimpses of old Spain. Then we have "Invasion," "Sunset Balconies," "To Fray Junipero," "The Birth of Pierrot," "Georgetown Revisited" and Fray Luis de León's tender and beautiful "To Our Lady." "Egidio of Coimbra" has for its subject, of all things in the world, a real, old-time, public disputation in scholastic theology. The confidence of the poet in his own resources on such a theme is amply justified by his performance. Though it is possible, since the great Suarez is the hero of it, that the present reviewer may be unduly prejudiced in its favor.

J. J. D.

The German Jesuit Fathers of Bombay. By an Englishman Who Knows Them: ERNEST R. HULL, S.J., Editor of the *Examiner*. New York: P. J. Kenedy & Sons. \$0.35.

The Fall of Tsingtau. With a Study of Japan's Ambitions in China. By JEFFERSON JONES. With Illustrations. Boston: Houghton, Mifflin Co. \$1.75.

A Hilltop on the Marne: Being Letters Written June 3-September 8, 1914. By MILDRED ALDRICH. Boston: Houghton, Mifflin Co. \$1.25.

The Neutrality of Belgium: a Study of the Belgian Case Under Its Aspects in Political History and International

Law. By ALEXANDER FUEHR, Doctor of Law. New York: Funk & Wagnalls Co. \$1.50.

The Log of a Noncombatant. By HORACE GREEN, Staff Correspondent of the *New York Evening Post*, Special Correspondent of the *Boston Journal*. Boston: Houghton, Mifflin Co. \$1.25.

The Drama of Three Hundred and Sixty-Five Days: Scenes in the Great War. By HALL CAINE. Philadelphia: J. B. Lippincott Co. \$1.00.

The Lusitania's Last Voyage: Being a Narrative of the Torpedoing and Sinking of the R. M. S. Lusitania by a German Submarine off the Irish Coast, May 7, 1915. By CHARLES E. LAURIAT, JR., One of the Survivors. With Illustrations. Boston: Houghton, Mifflin Co. \$1.00.

Here is a bundle of recently published books bearing on the war. Though Father Hull proves conclusively in his excellent essay that the German Jesuits have for sixty years done the Indian Commonwealth eminent service by educating thousands of loyal citizens, a service, too, which the British Government has often acknowledged gratefully, and though he shows that the Fathers have carefully avoided saying or doing anything during the present war that could be reasonably considered a breach of neutrality, nevertheless he could not save his religious brethren. Yielding to a popular clamor, which seems to have been inspired to a large extent by English Protestants, the Government first interned and then transported all the German Jesuits of India, thus leaving the Catholic schools and missions practically destitute of priests. The little book is a notable tribute to the Fathers' zeal and a very readable account of their work in India.

Mr. Jefferson Jones is an American on the staff of the *Japan Advertiser*, who happened to be with the Mikado's army when the German fortress of Tsingtau was taken last fall. The author thinks the Japanese have made the war their opportunity for securing a new hold on China, and though Premier Okuma protests that there is nothing further from his thoughts than "territorial aggrandizement," nevertheless, in Mr. Jones' opinion, not only Tsingtau but the entire Province of Shantung are likely to remain in the hands of the Japanese after the war is over, unless Europe and America see that China's integrity is preserved.

In "A Hilltop on the Marne" have been gathered a series of letters written by a Massachusetts woman who courageously remained in her cottage at Huiry while the French and German armies were fighting in the valleys below for the possession of Paris. The author, whose sympathies are with the Allies, entertained, at different times, English, French, Irish and German soldiers, and had nearly every day interesting adventures which she vividly describes for her American correspondent.

A strong presentation of the arguments offered by the partisans of Germany regarding "The Neutrality of Belgium" is made by Dr. Fuehr. He gives facsimiles of the famous "Brussels Documents" and maintains that, as early as 1907, Belgium "bargained away her status as a perpetually neutral country by entering into a military compact with England."

The most remarkable pages in Mr. Lauriat's story of "The Lusitania's Last Voyage" are those bearing testimony that contradicts the findings of Lord Mersey's Court of Inquiry. The author maintains that the ship's portholes were open when she went down, that the discipline of the officers and crew was poor, and that the collapsible boats were not fitted with oars. Moreover, he "resents with every spark of manhood" in him the assertion that the "disastrous attempts of the frightened passengers to assist in the launching operations" added to the "difficulties" of the crew.

The publishers of Hall Caine's new book modestly describe it as "not only the most forcible but at the same time the

most intimate study of the meaning of the characters and the thunderbolts engaged." But the average reader will probably find the book a commonplace collection of literary tidbits about the men and deeds of the present war which the decidedly pro-English author has made from his contributions to the press.

Mr. Horace Green, who wrote the fifth of the books on our list, chanced to be in Antwerp when it was bombarded and evacuated. He subsequently found himself, before he realized it, within the German lines, and suffered from no dearth of "thrills." In an interesting appendix about "Atrocities," the author asserts that the "reports of unprovoked personal atrocities" on the part of the Germans "have been hideously exaggerated," and maintains that the "German private as an individual is no more barbaric than his brother in the French, the British or the Belgian trenches."

W. D.

Recollections of an Irish Judge. By M. McD. BODKIN, K. C. New York: Dodd, Mead & Co. \$2.50.

The Irish Abroad. By ELLIOT O'DONNELL. New York: E. P. Dutton & Co. \$2.50.

Books about Ireland are enjoying a present popularity; even the classics of the Repeal and Young Ireland era have been reprinted with success. Judge Bodkin's "Recollections" deal with the Ireland of our own generation. A reporter and chief editorial writer on the *Dublin Freeman's Journal*; editor of the National organ, *United Ireland*, during the strenuous Land League days; a member of Parliament and a busy practitioner at the Bar, all these avocations brought him into intimate relations with the leading men of the time and made him an active participant in the stirring events that affected so seriously the political fortunes of the British Empire. He has fashioned his experiences into a series of anecdotes and stories about Gladstone, Parnell, Davitt, Justin McCarthy, Father James Healy, Father Tom Burke, Tim Healy, Baron Dowse, "Peter the Packer" O'Brien, Lord Russell of Killowen, Lloyd George, Joseph Chamberlain, Labouchère and many others whose names are inseparably interwoven with the events of the stormy period during which the battle for Irish autonomy was fought out.

"The Irish Abroad" is a very different compilation. In its preface Mr. O'Donnell informs us that "It deals with the Irishmen out of Ireland in the broadest sense . . . anywhere, indeed, save in his own country." His intention, no doubt, was excellent, so it is unfortunate that his manuscript did not fall into the hands of some competent editor who could have saved the author from the absurd statements and grotesque blunders with which his printed pages abound. Mr. O'Donnell is apparently a believer in the famous political axiom: What's the Constitution between friends? for he tells us, "J. K. Polk, a native of the North of Ireland, was elected President of the United States in 1845. He was the second Irishman to fill that post, General Andrew Jackson, as has already been stated, being the first." The Civil War enables the author to offer a bewildering hodge-podge, including the "fact" that during the New York Draft Riots, "Horace Greeley, the Irish proprietor of the *New York Tribune*, had his office windows smashed." Space forbids yielding to the temptation to cite similar absurdities from many other pages. Mr. O'Donnell, however, betrays what his Irish readers would call "the bad drop in him" by his account of the heroic Irish Brigade that went to the defense of the Holy See in 1860. If it were not so manifestly silly and untrue it might be considered specially malicious. Its historic value may be gauged by his statement that "Victor Emmanuel and Garibaldi were tremendously popular" in Ireland!

T. F. M.

BOOKS AND AUTHORS

Father Garesché contributes to the November *Queen's Work* a good summing up of the Y. M. C. A. discussion. He shows that the organization, with its 150,000 Catholic members, is keeping that many young men away from the influence of the Church, promoting indifferentism and undermining "that absolute strictness of loyalty and undivided faith which make a fervent Catholic." Another interesting paper in this issue is Mary de S. Bond's account of the excellent things "The Dominican House of Retreat and Catholic Guild" is doing for the working girls of Philadelphia. "Cupid and Campion," a new serial by Father Finn, starts in this issue.—The November *Extension* is a "Catholic book number." Among the notable papers are Mr. Kilmer's "Catholic Poets and Poetry" and Father Joseph McMahon's "How to Start a Parish Library." John Ayscough begins a serial story called "A Roman Tragedy," and various lists of books are given with which Catholics should be familiar.

The numerous friends that Jean Webster made for Judy, the witty heroine of "Daddy Long-Legs," are sure to be highly amused by the history of Sallie McBride's subsequent connection with the John Grier Home for Orphans. Sallie's "Dear Enemy" (Century, \$1.30) is the dour Scotch physician of the institution, and the quarrels and reconciliations she had with him, and all the trials it cost to make the Home thoroughly modern are delightfully described in a series of letters, which the author has illustrated with little masterpieces that marvelously enhance the value of the work.—William MacLeod Raine's "Steve Yeager" (Houghton, \$1.35) is a "red-blood" story of the Mexican border, where Broadway slang, it would seem, is punctuated with pistol shots and "primitive passions." Pasquale is a good likeness of Villa.

"The 'Summa Theologica' of St. Thomas Aquinas, Part II (First Part) Literally Translated by Fathers of the English Dominican Province, Third Number (Q.Q. XC-CXIV)" (Benziger, \$2.00), and "Popular Sermons on the Catechism from the German of Rev. A. Hubert Bamberg, Edited by Rev. Herbert Thurston, S.J., Volume III, The Sacraments" (Benziger, \$1.50), are the full titles of new volumes of valuable works that have already been noticed in AMERICA. The treatises on Law and Grace are taken up in this part of the Angelical Doctor's great work and are translated with the same care and literary skill that characterized the former volumes. The fifty-nine clear and practical instructions in Father Bamberg's book deal with grace, the Sacraments and prayer and bring his work to a conclusion.

The "Christopher Columbus" of Mildred Stapley (The Macmillan Company, \$0.50) is a brief review of the leading events in the life of the great navigator. The facts are well grouped, the narrative is clear and simple, yet with an animation and coloring which lift the book from the level of dull chronicle. The writer, although she once applies to Columbus the harsh word "foolish" is in sympathy with the Genoese discoverer, but does not let her admiration warp her judgment. When criticizing men or things, she writes calmly and without bitterness. We are sure that with her fair-mindedness, she will be willing on better acquaintance to revise one or two rather sweeping strictures on the Middle Ages. Miss Stapley does justice to the heroism of Columbus and pays tribute to the apostolic zeal of Las Casas and the generosity of Isabella of Castile. We think, however, that Columbus was even more than Miss Stapley says he was, "one of the greatest products of the Renaissance." In spite of faults and blunders he was a genuine

crusader, and to the culture and learning of the Renaissance, he added chivalrous devotion to ideals and the Faith of the Middle Ages.

"Lotta's Career" (Houghton, \$1.00), by Elia M. Peattie, is a clean, wholesome and interesting story of a real girl who, finding out that she is not the musical genius that others had imagined she was, bravely accepts the situation, returns home, faces the ridicule of her townfolk, cheerfully takes up the care of her sick father's village store, and wins success for herself and restores prosperity to her family.—"The Burden of Honor" (Kenedy, \$0.75), by Christine Faber, is a story full of incident, which tells of the troubles and experiences of a small group of interesting people. It deals with the ruin of the happiness of two persons brought about by the machinations of a mean and ungrateful woman. The discovery of this treachery leads to a tragedy, and in the complications which result the story is skilfully developed.

"'Common Sense' Applied to Woman Suffrage," (Putnam, \$1.00) by Mary Putnam-Jacobi, M.D., is a second edition of a book first published over twenty years ago. No changes have been made, but a short introduction is given by Frances Maule Björkman. The book itself is an expanded form of an address delivered before the Committee of Woman's Suffrage of the Constitutional Convention of 1894, the text of which address is added as an appendix. No claim is made that any new arguments are to be found in the reprinted volume. The author's complete lack of perspective is not unusual in similar treatises where all ills are to be cured by the same social prescription. Her defective historic knowledge is sadly evident in her attacks upon the Church, her needless digression to insult Catholics in their most sacred devotion to the Holy Eucharist, and her ignorant slander that Christendom, down to the day of the French Revolution has held in regard to woman, "the profound mental and moral inferiority of her entire nature." Such absurdities are unpardonable. There is no doubt that woman has often suffered grievous harm and injustice but it was due to mankind's neglect or ignorance of the teaching and spirit of that Church which has been woman's champion through the ages.

BOOKS RECEIVED

Acropolis Publishing Co., Philadelphia:

Dante and Other Waning Classics. By Albert Mordell.

Benziger Bros., New York:

That Office Boy. By Francis J. Finn, S.J. \$0.85.

Civiltà Cattolica, Roma:

Manuale di Teosofia. Parte Terza, Cosmologia e antropologia teosofica. Seconda Edizione. Giovanni Busnelli, S.J. L2.00; La Rincarnazione. Manuale di Teosofia. Parte IV. Seconda Edizione accresciuta. Giovanni Busnelli, S.J. L2.50.

The Century Co., New York:

Dear Enemy. By Jean Webster. \$1.30; The Lost Prince. By Frances Hodgson Burnett. \$1.35; High Lights of The French Revolution. By Hilaire Belloc. \$3.00.

Dodd, Mead & Co., New York:

The Hunting Wasps. By J. Henri Fabre. Translated by Alexander Teixeira De Mattos. \$1.50; Storied Italy. By Mrs. Hugh Fraser. \$3.50.

Doubleday, Page & Co., Garden City, N. Y.:

American Ideals. By Clayton Sedgwick Cooper. \$1.00; The Gray Dawn. By Stewart Edward White. \$1.35.

B. Herder, St. Louis:

Studies in Church History. By Bertrand L. Conway, C.S.P. \$0.75.

Houghton, Mifflin Co., Boston:

Two American Boys in The War Zone. By I. Worthington Greene. \$1.00; Steve Yeager. By William MacLeod Raine. \$1.35; Prisoners of War. A Story of Andersonville. By Everett T. Tomlinson. \$1.35; A Marriage Cycle. By Alice Freeman Palmer. \$1.25; Smugglers' Island and the Devil Fires of San Moros. By Clarissa A. Kneeland. \$1.25.

The Macmillan Co., New York:

What Is a Christian? By John Walker Powell. \$1.00; Old Delaholic. By Eden Phillpotts. \$1.50.

G. P. Putnam's Sons, New York:

Memories and Anecdotes. By Kate Sanborn. \$1.75.

EDUCATION

The Gary Plan in New York: A Criticism

THE frank but quaintly humorous presentation of the essential features of the Gary Plan in AMERICA for October 30, fortunately does not suggest in the remotest degree any of the puffs which Sheridan has characterized as the puff direct, the puff oblique or the puff collusive. Such a candid presentation is indeed welcome. Even the casual reader of the daily press must often marvel at the persistent but often injudicious exploitation of the educational scheme devised by Mr. Wirt. Father Blakely fails to do justice to this publicity campaign when he says that the Gary Plan has found its way to the Sunday Supplement, "where on occasion it has fought for space with the pictured antics of the Dingbat Family." He overlooks the fact that for months Cartoonist Goldberg's impossible humans have striven nightly, but in vain, to outshine the boxed column in the *Evening Mail*, devoted exclusively to an appraisal of the Gary school organization. This is a handicap for any plan, however great its merits. I honestly believe that Mr. Wirt has been treated with greater respect and more courteous appreciation by his critics, than by certain of his friends whose injudicious and extravagant advocacy has frequently aroused the suspicion that interests other than those of the children have impelled them to speak.

NEVER ACTUALLY DEMONSTRATED

What I wish to point out first of all is that our blank ignorance of the real value of the Gary Plan as tested in terms of practical administration is really amazing. Few indeed can fail to be roused to generous enthusiasm by the ideal type of school which Mr. Wirt contemplates, but which has never been actually demonstrated in any large school system. Father Blakely states that Mr. Wirt's "distinctive contribution to educational science is found in his synthetic treatment of hitherto unrelated community forces of educational efficiency." Yet, unless we can find this ideal concretely realized in some educational system, we may be pardoned if we assume the attitude of a doubting Thomas. We do not wish to lose through chaotic reconstruction what has been won by hard-fought battles in the cause of public education.

I know of no reliable data which show the extent to which the Gary system has been successfully operated under conditions such as exist in New York. Before fixing an educational budget with a resultant educational policy, we should know the number of cities in which the Plan has been tried, the size of the school population, the number of months or years during which the experiment has been conducted, and the consensus of the opinion of qualified observers as to its failure or success. Even credulous and naive persons are moved to doubt when sweeping generalizations are made, based on the alleged success of the scheme in such populous centers as Sewickly, Winnetka, Swarthmore, Kalamazoo and Gary. The aggregate school population of these towns is less than that of a typical school district of the lower East Side. Moreover our confidence in the practicability of the Plan is sorely tried when we find that the effusive appeals for the city-wide extension of the Plan in New York are in sharp contrast with the disapproval of the scheme in whole or in part, by Superintendents Maxwell, Ettinger, Haaren and Shallow of New York, and by Superintendents Clement of Elizabeth, New Jersey, Hughes of Syracuse, Spaulding of Minneapolis and Poland of Jersey City.

FAIR TRIAL IN NEW YORK

Furthermore, the advocates of the Gary Plan have little ground to complain of the opportunities offered them in New

York for a thorough demonstration of the Garyized school. Seldom if ever in the history of public education has an educator with a purely theoretical scheme of reorganization been given a budget of practically one million dollars to show the efficiency of his schemes. This generous provision was made by the Board, despite the fact that the demonstration begun more than a term since in a Brooklyn school and in a school in the Bronx, has not proved the claims that had been presented. In these schools no notable economies have been effected, yet on the basis of a public campaign, intended to compel the adoption of the Gary Plan, the budget was voted by the Board of Estimate and Apportionment.

A constantly varying emphasis on the so-called essentials of the Plan and a lightning-like change in its administrative features were made the basis of a claim that there could be a saving of ten per cent of the present teaching staff; in addition, it was said that forty per cent could be saved in the cost of sites, buildings and equipment. As a result, the Gary Plan was seized by the Board of Estimate and Apportionment not as a broad educational scheme for the enrichment of school life, but as a device intended to effect certain economies. In short, during the last month, New York has presented an anomalous and deplorable spectacle of a board arrogating to itself a control over educational policies for which there is not the slightest warrant either in legal decisions or in the statute law.

AN EVALUATION DESIRED

Those teachers who have ever with an open mind demanded that a scientific attitude be maintained toward all the experimental work in the system, whether the work be organized by Dr. Ettinger or by Mr. Wirt, have been regarded as reactionaries. Yet they have merely held that before the Gary Plan be further extended, a scientific evaluation of Mr. Wirt's demonstration should be obtained. It is plain that the scheme involves a number of novel features in school administration, such as departmental teaching for all from the first year through to the eighth, supervision of classes by pupils instead of by teachers, a promiscuous grouping of the younger and older children for auditorium, laboratory and shop work, the omission of formal physical training, the deferring of scholastic work for young children until very late in the forenoon and afternoon; and the use of churches as a means of distributing pupils during the out-of-school periods. None of these features has as yet proved its value in either of the schools into which they have been introduced. Prudence then, would suggest that this experimentation be carefully examined before the city is committed to a system which may impair the present admitted efficiency of the schools.

HAZARD AND GRAVE RESPONSIBILITY

Prior to the present controversy, President Churchill of the Board of Education was always regarded as an inspired iconoclast in matters educational. His opinion of the proposal to adopt the Gary Plan for New York, is therefore of particular interest:

To put the Gary Plan before full trial into general use throughout this city of many and divergent communities, aggregating upward of three-quarters of a million of children, would be an undertaking of such hazard and grave responsibility as to bid the most sanguine to pause. I believe in the influence of the layman in education to prevent the schools from drifting away from the needs of the world without; but despite criticism that may reasonably be made of the schools as they now exist, we should not ignore the experience of educators who have spent their lives in the study of the school problems of New York City.

Let us have a scientific evaluation of the New York demonstration before we commit ourselves unreservedly to the policy of adoption.

Manhattan.

WILLIAM E. GRADY.

SOCIOLOGY

Are Parents Superfluous?

EVERY child loves a pirate. "Your little lad with dreamy gaze," for instance; what white imaginings are hallowed in the unsounded pools of his clear young eyes? Does his innocent vision, denied to us of grosser mold, penetrate the bounds of time and space, to where beyond these shoutings there is peace? Alas, no! Little Reginald is rapt into another world by the memories of his latest pirate. "As brave a gentleman as ever scuttled a ship," says the chronicler; and Reginald remembers with a thrill that ere the scuttling, great chests of bags, corpulent with doubloons and pieces of eight, had been transferred to the mizzen-deck of the Jolly Roger.

MISJUDGED PIRATES

Children, if the poets are to be credited, are excellent judges of character; no doubt, then, the general opinion that pirates are undesirable citizens, is founded on error. Pirates have virtues hidden from the general; their apparent villainies are heralded, but their motives are misconstrued. If now and again they scuttle a ship or line a shivering company along a narrow plank ten feet above the sounding main, they do these things in the spirit of the Walrus and the Carpenter, with sobs and tears, wiping the whites their streaming eyes. Moreover they often break out into verse; simple, untutored rhymes evincing the deep faith of the piratical bard. There is a long poem on Death which cannot be quoted here in its integrity; but the concluding lines inculcate a valuable ethical lesson:

Take warning now from me,
And shun bad company
Lest you come to Hell with me,
I must die, I must die. (*bis.*)

This is indeed a most excellent philosophy, a rule of life better than anything in Ibsen or Shaw.

MODERN TYPES

Since, then, the pirate is a misjudged person, there is small reason for tears that he is still in our midst. He is not dead, he does not occupy a pedestal in a museum; he is very much alive, and as of yore, his favorite haunt is New York. Out of deference to modern prejudices, he no longer glories in the name of pirate; he is not a tarry-handed person with a cutlass, full of strange oaths. He disguises himself as an educator or a social worker; his chief weapon is a page of statistics and a volume on heredity; and his or her chief occupation is to scuttle homes or what seem the hulks of homes. Bitterness is removed from this truculent arraignment by the reflection that these pirates are actuated by the highest and holiest of motives. The flag nailed to the mast of their rakish sloop bears the legend "Get the Child"; their motto is *Fortiter in modo sed suaviter in re*, and they can roar you as gently as any suckling dove. What they do, may not always be regarded with approval by the old-fashioned person who believes that the authority of the fond parent should be strengthened at all costs; but that the intent of these pirates is heavenly, must be allowed as a self-evident proposition.

GETTING THE CHILD

Success follows their efforts to get the child, because in New York as in every large city, there are many parents who are so engaged with other interests that children can claim but little of their time and less of their attention. These are the homes, or the hulks of homes, upon which the social worker casts a baleful, piratical eye. Instead of endeavoring to patch up the wreck, he prefers to scuttle it, and to attempt the impossible task of building up a new home, according to the most approved modern

social plans. His purpose is assuredly laudable; not so the ultimate results.

The problem which has brought the social pirate into being is this. During the late hours of the afternoon and even far into the night, and all day on holidays, thousands of boys and girls are running wild on the city streets. As a rule, their surroundings are decidedly unsanitary; worse than any physical evil, the companions whom they meet, and the sights which they cannot escape, are calculated to make these children useless, if not vicious, members of society.

DISSOLVING HOMES

What is to be done with these children? Only the most inane optimist will say that the problem does not exist, or that the solution is easy. The social worker of the usual type, honestly professes that he does not wish to do anything to break up the home; that he is loath, as he should be, to remove children from their parents. Yet his earnest efforts to solve this very difficult question must in the end substitute a worse evil for a quite undeniable present evil. He proposes, in effect, measures of relief which take from the parent the greater part of his responsibility toward his children. He will lengthen the school hours; he will have Saturday and evening classes; he will found neighborhood houses, and open a public playground for every half-mile section of the city. The child's physical health will be the care of the city physician; his mental progress is the business of the school; his vocation will be pointed out by his teacher or the physical director; his games, his clothes, his reading, his ambitions, all are "supervised"; even his soul may nowadays come under the care of persons who in the natural order of things certainly have no right to undertake this direction. From morning until night, the child is to be in the hands of the municipal authorities. That there is much in this supervision which is good and perhaps necessary, no one will deny. These varied activities assuredly keep the children off the streets, and place them, for the most part, in wholesome surroundings; but they have gone so far and propose to go so much farther, that one is inclined to ask what, after all, are parents good for? Are they to play no part in the education and formation of their children? Are they to be allowed and even encouraged to transfer all their responsibility to the State?

A PRINCIPAL'S TESTIMONY

The principal of a New York school in which the Gary Plan is now being tried, admits this dangerous tendency very frankly. "We cannot fail to realize," he writes in the *Mail* for September 21 of the present year, "that the more the school does for the children, the more it separates the children from their parents. In a word, the school tends to break up the home."

It does this in two ways. The parents drift away from their children because they do not know what the children are doing. For hours every day the children inhabit a splendid mansion, filled with luxuries and conveniences that the poorer parents know nothing of. The children read books their parents never read. They do things the old people never did. The result is a breach which grows wider. The school further separates the child from his parents because he no longer works with them. He no longer shares in the common ambitions which once bound a family together. This is, of course, deplorable, and some means of restoring the lost balance must be found. The school is in duty bound to re-create the home.

The principal of this school thinks that the balance can be restored only when "the school and the neighborhood have been brought together for a common object." He finds this common object in gardening, and he would set the pupils of his schools at work with their fathers in truck-gardens in a corner of the school campus. No doubt gardening is a healthy occupation for the boy; but as a method of bringing parents and children together the plan does not seem practical. Few New York parents

are farmers or truck-gardeners; and the few who gain a livelihood by this ancient occupation will rarely be found willing to dig a plot in a school playground to edify their children.

SHIFTING THE BURDEN

What is good in these modern public movements for the benefit of the child deserves our encouragement and the sincere flattery of imitation. No one is disposed to criticize the shortcomings incidental to a work of such difficulty; but there is reason to fear that in endeavoring to meet a very real and urgent need common in modern city life, a large class of social workers are creating a greater evil than that which with creditable if short-sighted earnestness they are seeking to remove. Unchecked, they may make the "dutiful parent" as superfluous as a pterodactyl in a kindergarten.

It is freely admitted that some so-called "homes" are beyond all hope of reconstruction, but it is also true that these homes form a very small minority. This generous shifting of the responsibility of the parent to the State, so noticeable during the last decade, tends to weaken the very spirit which makes homes possible. It is but human to throw off all possible burdens; and a citizenry trained under a régime of state bureaucracy can evolve in nothing but a nation of dumb driven cattle. We are now spending millions, and social workers are devoting themselves, often in an admirably unselfish spirit, to make our cities better places for children to live in. Without abandoning what is necessary or even suitable for the supervision of the child, would it not be more profitable to spend some of these millions in the task of devising ways and means of teaching parents to care for their children? A small beginning has been made by those municipalities which through the Juvenile and Criminal courts and other public agencies seek to strengthen in negligent parents a proper sense of their responsibility to their children.

TREATING SYMPTOMS

The bane of social work in America is that we insist upon treating symptoms, closing our eyes to the disease. A neglected child is a symptom; the real disease is a negligent father or mother. Municipal social work for children has many admirable features; but just at present it is in serious danger of going to a fatal excess. It is training up a race of mild-mannered, earnest social pirates, as brave a crew of gentlemen as ever scuttled a ship. We have had enough of these picturesque swashbucklers. What we now need is a prosaic crew of rescuers who can tow these battered hulks of homes into dry-dock for repairs.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The organization of an International Federation of Catholic Alumnae during the past year was an event of no slight importance in the history of Catholic educational development. The chance which such a society affords for exerting Catholic influence upon contemporary life cannot be overestimated. While affording constant assistance and stimulus to Catholic educational institutions and enterprises, the Federation can at the same time make its claims and power felt in the widest circles. For it is an organization of educated Catholic women, trained in the highest ideals of Christianity no less than in secular learning, whose united efforts should be productive of the best results. The second annual convention of this Federation is to be held in Chicago, on November 26-28. The main purpose of the meeting is the proposal of a constitution, carefully drafted by the permanent organization committee. The constitution to be submitted has met with the approval of members of the legal profession and of the clergy, and on adoption will no doubt prove not only a strong bond of union between the various alumnae asso-

ciations that make up the International Federation, but also an incentive to noble effort for God and the nation.

Not from those who have the silver and gold, but from the poor who have only their coppers to give does the money flow which supports Christ's Church and helps to extend His Kingdom abroad. A legacy was recently paid to the Society for the Propagation of the Faith by the sister of a deceased benefactor. "We had to work hard to gather the little money we have," she said, "but we decided that the one whom God left would enroll both as Perpetual Members." On inquiry it was found that their total estate was less than \$300.00. "From an estate worth three hundred thousand dollars," aptly remarks the editor of the *Good Work*, "it is doubtful if we would have received half the sum given by these humble folk." It is a proof that God's blessing rests with His poor, and it is not unreasonable to suppose, as the editor does, that the same blessing multiplies the gifts of sacrifice. More precious than silver are those hard-earned pennies of the poor given with open-handed liberality to the most deserving of God's poor, the Church's missionaries. "At any rate our coppers somehow turn into gold in the results accomplished." If this were not the case, how could our foreign missions subsist? How do they subsist? we often wonder. God's hand is beneath them and sustains them, but our own cooperation is required to win this favor from God.

The Catholic readers of the *Boston Evening Transcript* for October 30 must have been agreeably surprised at Rollin Lynde Hartt's excellent article on "Chestnut Hill's Touch of Oxford: a Near View of the Unappreciated Architectural Splendors of Boston College." The author writes:

Apparently, we Protestants accept the principle of a Baptist, Methodist, or Episcopal college, which turns out bachelors of arts and cannot by any means turn out bachelors of divinity, but balk at the notion of a Catholic college doing the same thing. It is high time we left off the follies. Nor is this difficult. Walk boldly in from Commonwealth Avenue, and see for yourselves. Catholics don't bite. On the contrary, they receive you with a charming Irish courtesy, sufficient reward in itself for your coming, while there are other rewards, some romantic, some esthetic, some moral; moral, that is, in the sense that you feel a tingle of enthusiasm over the fine, manly struggle that has made the institution what it is and braves the future with a spirit of consecrated pluck very splendid to observe. The mere walk from Commonwealth Avenue toward the magnificent recitation building, the one with the tower, of course, for the Faculty Residence on your left is still an affair of derricks, scaffolds and tawny gray walls of but a quarter their intended height, has thrills you never suspected. How that majestic pile gains in beauty as you come nearer and get its noble lines foreshortened! You might almost be strolling within the Cathedral Close at Canterbury, and looking up, up, at a wealth of Gothic loveliness and grace. To call it "one of the sights of Boston" is no extravagance. Nor do you wonder that the Catholics boast of choosing "the finest campus in America." From that undulated hillside, where twenty collegiate structures of the same tawny gray stone are to be grouped in dignified harmony when the plans are carried to completion, you look out across the twin lakes, the wooded shores, the Brookline ridges and hillocks, and, far on beyond, the dim prospective of Boston, where a faint, ghostlike campanile, the Custom House tower, seems hanging in air.

After that, every "oldest subscriber" of the *Evening Transcript* ought to take her knitting along and go right out to Chestnut Hill and see what those medieval Papists are doing there.

Evelyn W. Hughan encourages Socialists by telling them in the *Call* that there is no reason to fear that women voters will be more conservative than men. Those who entertain such suspicions, she says, have not looked carefully into the record of

the States which have given the vote to women. She then quotes with approval the following passage from the *Remonstrance*:

That woman suffrage has already added materially to the strength of Socialism is apparent by the vote at the last Presidential election. The six full-suffrage States in which women were qualified to vote at that election gave Debs, the Socialist candidate, 159,496 votes. The six New England States, with a population nearly a million and a half larger, gave him only 30,170 votes.

What the Socialists want is to increase their strength, through women's votes, in New England and other Eastern States. Their hope wherever woman suffrage is adopted is a reasonable one, because it is based upon experience in the States which already have woman suffrage. This is their slogan. It is for this that they exhort each other to "act, move, hustle."

However logical this argument may be, it is certain that Socialists in general build great hope upon woman suffrage and are everywhere its most consistent supporters. It is the belief of Evelyn Hughan that all the evidence in our country shows that the voting woman stands for "progressive" legislation. This she predicts will build up a class-conscious proletariat "that will work for and achieve the Socialist Commonwealth."

It is the opinion of the Commissioner of Immigration at the Port of New York, Frederick C. Howe, as expressed in the *Review of Reviews*, that immigration to America may in the coming years be followed by a change in the tide, culminating in a possible emigration sufficiently considerable to affect our industrial conditions. During the twelve months from August 1, 1914, to July 31, 1915, immigration gradually slackened and fell at the average rate of 32,444 per month. The decline for June, 1915, over June of the previous year was more than sixty-eight per cent. The immigration problem has been solved for the present and an emigration question may succeed. Owing to the possible effects of the war upon the land-owning nobles in Russia, Poland, Austria and Hungary, he believes, there may be a wider distribution of land ownership, as was the case in France after the French Revolution. The land thus broken up may be purchasable on easy terms and tempt many European immigrants in America to return to their native countries, taking with them substantial sums for the upbuilding of Europe. Doubtless contrary influences will likewise be at work to lead men to leave their native European soil. Most important among these will probably be the burden of taxation. Mr. Howe concludes with the following remarks:

There will be little emigration from Germany, France and Belgium under any circumstances, for these countries have contributed but little to our ethnic composite during recent years. There may in fact be a reversal of the tide. Population may flow from the United States to Europe, and in any event, there is likely to be such a change in the position of labor that wages will rise not only in Europe, but in the United States as well. Wages may rise so rapidly and to such a point as to revolutionize not only the industrial, but the political status of labor even in the autocratic countries of Europe.

The lessening of emigration from Europe, and even the possibility of a certain measure of emigration from our own shores will be conditioned to a large extent by the skill of European governments in meeting a new situation by financial and administrative measures calculated to rehabilitate industry and agriculture. It is impossible to forecast with any certainty what the future may bring. Mr. Howe's point of view is perhaps novel and widely different from the supposition that there will doubtless be a general exodus from European countries at the end of the war, unless prevented by stringent laws.

Attention deserves to be given to the remarkable statement of the Rev. Elliot White, rector of St. Mark's Episcopal Church, Philadelphia, in regard to the action of the Board of Missions in deciding to send delegates to the Pan-Protestant Congress at

Panama. The fact that his own sane judgment is endorsed by a number of clergymen is still more gratifying in face of the anti-Catholic bigotry fomented by men whose professed duty it is to bear Christ's message of peace and good will.

The Panama Congress has been so hopelessly discredited that the question who should attend it is not in itself a serious matter. The spectacle of a gathering of men whose chief bond of union is hatred of the largest communion of Christendom is not one of which the present century has reason to be proud.

Rome needs no assistance from us, nor does she ask any. She possesses in her fold men superior in wit, wisdom and piety to any this congress is likely to assemble. Our Board of Missions, it is to be remembered, is simply an executive committee, charged with collecting and disbursing of mission funds. When it goes outside of its province it cannot commit the church, and as I understand the present proposal to send delegates, the committing of our church to any principle or measure is expressly disclaimed. I regard it as unfortunate that the board has been pleased to place itself in opposition to the expressed decision of our bishops, who are our real leaders. Our delegates stand in an unenviable position. They attend the congress without power to do anything. They are without influence, because the church is not behind them.

The sanction of the Board of Missions, Dr. White concludes, does not indicate the true attitude of the Episcopal Church in America. That the valid reasons he gives for non-participation in an event whose bearing upon the Catholic Church has been made sufficiently plain should be disregarded by those who are bent upon antagonism to Catholicism at all costs, was to be expected.

Lucius Hopkins Miller, assistant professor of Biblical instruction in Princeton University, has recently seen fit to write a book and publish to the world at large the type of Christianity dispensed to the students of an institution which hails him as a teacher in Israel. The volume is most ineptly entitled "Our Knowledge of Christ," being mainly a display of the Professor's own lack of knowledge concerning the most vital subject of his Biblical instructions. "He denies the virgin birth of Jesus, His resurrection from the dead, His miracles, and that He was other than a human being." Such is the summary made of his doctrine by the *Presbyterian Banner*. The same organ then continues, in just indignation: "Is this the 'Biblical instruction' which Princeton University, with a Presbyterian minister for its president and with Presbyterian antecedents and history, gives to its students? Have the officers of this institution no responsibility in this matter?" To all which the author, unfortunately, has an answer ready made: "I can only say that these conclusions form the basis on which I have been able to maintain a vital, positive faith in Christ as Master, Lord and Saviour." Absurd as such a "basis" for "faith in Christ" evidently is, consisting in a denial of Our Lord's Divinity and of whatever constitutes our reason for accepting His doctrine, for worshiping and obeying Him, the question naturally suggests itself: By what authority can the Presbyterian Church, or any Protestant denomination, forbid the adoption of such conclusions? With the rule of private interpretation of the Scriptures accepted as the rock upon which their churches are established, in substitution for the authority of Peter, on whom the Church of Christ is built, it at once becomes the privilege of every man to interpret the Holy Books according to his own personal "lights," and so to wrest them finally to his own destruction. It is this reduction to absurdity, constantly repeated, which should lead men to see the untenableness of the position occupied by Protestantism and lead them back to the One Church, which alone can speak with the voice of authority, because to her alone Christ has promised the abiding presence of His Spirit, to teach her all truth even to the end of time.